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SELECTIONS
FROM SEVERAL BOOKS
OF
THE VAIDANTA



TRANSLATED FROM THE ORIGINAL
SANSKRITA.

BY
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INTRODUCTION.

The physical powers of man are limited, and when viewed comparatively, sink into insignificance ; while in the same ratio, his moral faculties rise in our estimation, as embracing a wide sphere of action, and possessing a capability of almost boundless improvement. If the short duration of human life be contrasted with the great age of the universe, and the limited extent of bodily strength with the many objects to which there is a necessity of applying it, we must necessarily be disposed to entertain but a very humble opinion of our own nature : and nothing perhaps is so well calculated to restore our self-complacency as the contemplation of our more extensive moral powers, together with the highly beneficial objects which the appropriate exercise of them may produce.

On the other hand, sorrow and remorse can scarcely fail, sooner or later, to be the portion of him who is conscious of having neglected opportunities of rendering benefit to his fellow-creatures. From considerations like these it has been that I (although born a Brahmun, and instructed in my youth in all the principles of that sect), being thoroughly convinced of the lamentable errors of my countrymen, have been stimulated to employ every means in my power to improve their minds, and lead them to the knowledge of a purer system of morality. Living constantly amongst Hindoos of different sects and professions, I have had ample

opportunity of observing the superstitious puerilities into which they have been thrown by their self-interested guides, who, in defiance of the law as well as of common sense, have succeeded but too well in conducting them to the temple of idolatry ; and while they hid from their view the true substance of morality, have infused into their simple hearts a weak attachment for its mere shadow.

For the chief part of the theory and practice of Hindooism, I am sorry to say, is made to consist in the adoption of a peculiar mode of diet ; the least aberration from which (even though the conduct of the offender may in other respects be pure and blameless) is not only visited with the severest censure, but actually punished by exclusion from the society of his family and friends. In a word, he is doomed to undergo what is commonly called loss of cast.

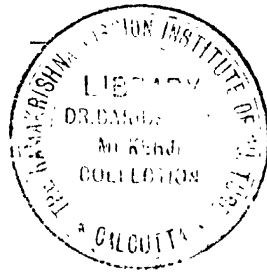
On the contrary, the rigid observance of this grand article of Hindoo faith is considered in so high a light as to compensate for every moral defect. Even the most atrocious crimes weigh little or nothing in the balance against the supposed guilt of its violation.

Murder, theft, or perjury, though brought home to the party by a judicial sentence, so far from inducing loss of cast, is visited in their society with no peculiar mark of infamy or disgrace.

A trifling present to the Brahmun, commonly called *prayas-chitta*, with the performance of a few idle ceremonies, are held as a sufficient atonement for all those crimes ; and the delinquent is at once freed from all temporal inconvenience, as well as all dread of future retribution.

My reflections upon these solemn truths have been most painful for many years. I have never ceased to contemplate with the strongest feelings of regret, the obstinate adherence of my countrymen to their fatal system of idolatry, inducing for the sake of propitiating their supposed Deities, the violation of every humane and social feeling. And this in various instances ; but more especially in the dreadful acts of self-destruction and the immolation of the nearest relations, under the delusion of conforming to sacred religious rites. I have never ceased, I repeat, to contemplate these practices with the strongest feelings of regret, and

to view in them the moral debasement of a race who I cannot help thinking, are capable of better things ; whose susceptibility, patience, and mildness of character, render them worthy of a better destiny. Under these impressions, therefore, I have been impelled to lay before them genuine translations of parts of their scripture, which inculcates not only the enlightened worship of one God, but the purest principles of morality, accompanied with such notices as I deemed requisite to oppose the arguments employed by the Brahmuns in defence of their beloved system. Most earnestly do I pray that the whole may, sooner or later, prove efficiently in producing on the minds of Hindoos in general, a conviction of the rationality of believing in and adoring the Supreme Being only ; together with a complete perception and practice of that grand and comprehensive moral principle—Do unto others as ye would be done by.



আত্মানং রথিনং বিদ্ধি শরীরং রথমেব তু ।
 বুদ্ধিস্তু সারথিং বিদ্ধি মনঃ প্রগ্রহমেব চ ॥
 ইন্দ্রিয়াণি হয়ানাহর্ষিষয়াংস্তেষু গোচরান্ ।
 আত্মেন্দ্রিয়মনৌযুক্তং ভোক্তেত্যাত্মর্ষনীষিণঃ ॥

Consider the soul as a rider, the body as a car, the intellect its driver, the mind as its rein : the external senses are called the horses, restrained by the mind ; external objects are the roads : so wise men believe the soul united with the body, the senses and the mind, to be the partaker of the consequences of good or evil acts.

যন্তুবিজ্ঞানবান্ ভবত্যযুক্তেন মনসা সদা ।
 তস্যেন্দ্রিয়াণ্যবশ্যানি দুষ্টাশ্বাইব সারথে : ॥

If that intellect, which is represented as the driver, be indiscreet, and the rein of the mind loose, all the senses under the authority of the intellectual power become unmanageable ; like wicked horses under the control of an unfit driver.

যন্তু বিজ্ঞানবান্ ভবতি যুক্তেন মনসা সদা ।
 তস্যেন্দ্রিয়াণি বশ্যানি সদাশ্বাইব সারথে : ॥

If the intellect be discreet and the rein of the mind firm, all the senses prove steady and manageable ; like good horses under an excellent driver.

যন্তুবিজ্ঞানবান্ ভবত্যমনস্কঃ সদাশুচিঃ ।
 ন সতৎপদমাশ্নোতি সংসারক্ল্যাধিগচ্ছতি ॥

He, who has not a prudent intellect and steady mind, and who consequently lives always impure, cannot arrive at the divine glory, but descends to the world.

যন্ত বিজ্ঞানবান্ ভবতি সমনঙ্কঃ সদা শুচিঃ।

সন্ত তৎপদমাপ্নোতি যস্মাদ্ভূয়োন জায়তে ॥

He who has a prudent intellect and steady mind, and consequently lives always pure, attains that glory from whence he never will descend.

বিজ্ঞানসারথির্যন্ত মনঃপ্রগৃহায়তঃ।

সোশ্রবনঃপারম্যাপ্নোতি তদ্বিশ্বোপরম্যং পদং ॥

Man who has intellect as his prudent driver, and a steady mind as his rein, passing over the paths of mortality, arrives at the high glory of the omnipresent God.

এষসর্বেষু ভূতেষু গুটোক্তা ন প্রকাশতে।

দৃশ্যতে অগ্রয়া বুদ্ধ্যা সূক্ষ্ময়া সূক্ষ্মদর্শিতিঃ ॥

God exists obscurely throughout the universe, consequently is not perceived, but he is known through the acute intellect constantly directed towards him by wise men of penetrating understandings.

উত্তীৰ্ণত জাগ্রত প্রাপ্য বরাণ্ণিবোধত।

ক্ষুরস্য ধারা নিশিতা দূরভয়া দুর্গম্পথস্তৎকবয়োবদন্তি ॥

Rise up and awake from the sleep of ignorance; and having approached able teachers, acquire knowledge of God, the origin of the soul: for the way to the knowledge of God is considered by wise men difficult as the passage over the sharp edge of a razor.

নিত্যোহ নিত্যানাং চেতনশ্চেতনানাং যেকোবহুনাং যোবিদধাতি কামান্।

তমাক্ষুণ্ণেনুপশ্যন্তি ধীরাঃ তেষাং শান্তিঃশাশ্বতী নেতরেষাং ॥

God is eternal amidst the perishable universe; and is the source of sensation among all animate existences; and he alone assigns to so many objects their respective purposes: to those wise men who know him the ruler of the intellectual power, everlasting beatitude is allotted; but not to those who are void of that knowledge.

যদিদং কিঞ্চ জগৎ সর্বং প্রাণজজতি নিন্দুতং।

মহদ্ভয়ং বজ্রমূদাতং যএতদ্বিদুর্মৃতাত্তে ভবন্তি ॥

God being eternal existence, the universe, whatsoever it

is, exists and proceeds from him. He is the great dread of all heavenly bodies, as if he were prepared to strike them with thunderbolts ; so that none of them can deviate from their respective courses established by him. Those who know him as the eternal power acquire absorption.

ভয়াদম্যাগ্নিস্তপতি ভয়ানপতি সূর্য্যঃ ।

ভয়াদিন্দুশ্চ বায়ুশ্চ মৃত্যুর্ধাবতি পঞ্চমঃ ॥

Through his fear fire supplies us with heat ; and the sun, through his fear, shines regularly ; and also Indru, and air, and fifthly, death, are through his fear constantly in motion.

অব্যক্তাহু পরঃপুরুষোব্যাপকোলিঙ্গএব চ ।

যজ্ঞজ্ঞানী মুচ্যতে জঙ্ঘরমৃতজ্ঞ গচ্ছতি ॥

Superior to nature is God, who is omnipresent and without material effects : by acquisition of whose knowledge man becomes extricated from ignorance and distress, and is absorbed into Him after death.

ন সংদশে তিষ্ঠতি ? পমস্য ন চক্ষুর্বা পশ্যতি কশ্চনৈনং ।

যদা মনীষা মনসার্ণিক্শেপ্তোষএতদ্বিদুরমৃতাস্তে ভবন্তি ॥

His assistance does not come within the reach of vision ; no one can apprehend him through the senses : By constant direction of the intellect, free from doubts, he perspicuously appears ; and those who know him in the prescribed manner, enjoy eternal life.

ঐশা বাস্যমিদং সর্বং যৎ কিঞ্চ জগত্যাং জগৎ ।

তেন ত্যক্তেন ভুক্তীথা মাগৃধঃকস্যদ্বিক্রমং ॥

ALL the material extension in this world, whatsoever it may be, should be considered as clothed with the existence of the Supreme regulating spirit : by thus abstracting thy mind from worldly thoughts, preserve thyself from self-sufficiency, and entertain not a covetous regard for property belonging to any individual.

তদেজতি তমৈজতি তদুদ্রে তদ্বস্তিকে ।

তদন্তরস্য সর্বস্য তদু সর্বস্যাস্য বাহুতঃ ॥

He, the Supreme Being, seems to move every where, although he in reality has no motion ; he seems to be distant

from those who have no wish to attain a knowledge respecting him, and he seems to be near to those who feel a wish to know him : but, in fact, He pervades the internal and external parts of this whole universe.

যন্ত সর্বাণি ভূতান্যাম্বনোবানুপশ্যতি ।

সর্বভূতেষু চাত্মনং ততোন বিজুষ্পসতে ॥

He, who perceives the whole universe in the Supreme Being (that is, he who perceives that the material existence is merely dependent upon the existence of the Supreme Spirit) ; and who also perceives the Supreme Being in the whole universe (that is, he who perceives that the Supreme Spirit extends over all material extension) ; does not feel contempt towards any creature whatsoever.

সপৰ্য্যগাক্ষুৰ্ণকায়মব্রণমহাবিরং শুদ্ধমপাপবিন্ধং ।

কবির্মনীষী পরিভূঃ স্বয়ং ভূধাতথাতোর্থান্ ব্যদধাচ্ছাতীত্যঃ সমাভ্যঃ ॥

He overspreads all creatures : is merely spirit, without the form either of any minute body, or of an extended one, which is liable to impression or organization : He is pure, perfect, omniscient, the ruler of the intellect, ever-present, and the self-existence : He has from eternity been assigning to all creatures their respective purposes.

শ্রোত্রস্য শ্রোত্রং মনসোমনো যদ্বাচোহ বাচং স উ প্রাণস্য প্রাণশ্চক্ষুষ্মশ্চকুঃ ।

অতিমুচ্য ধীরাঃ প্রেত্যাশ্বাজ্জোকামমৃতান্ভবন্তি ॥

He, who is the sense of the sense of hearing ; the intellect of the intellect ; the essential cause of language ; the breath of breath ; the sense of the sense of vision ;—this is the being concerning whom you would enquire. Learned men having relinquished the notion of self-independence, and self-consideration from knowing the Supreme understanding to be the sole source, of sense, enjoy everlasting beatitude after their departure from this world.

ন তত্র চক্ষুর্গচ্ছতি ন বাণীচ্ছতি নোমনো ন বিদ্বো ন বিজ্ঞানী যো যথৈতদনুশিষ্যাৎ ।

অন্যদেব তদ্বিতিতাদথোঅবিতিতাদধি ।

ইতি শুক্রম পূর্বেষাং যেষ নন্তুদ্যাচচকিরে ॥

Hence no vision can approach him, no language can describe him, no intellectual power can compass or determine

him. We know nothing of how the Supreme Being should be explained : he is beyond all that is within the reach of comprehension, and also beyond nature, which is above conception. Our ancient spiritual parents have thus explained him to us.

যদ্বাচনভ্যাদিতং যেন বাগভ্যদ্যতে ।

তদেব ব্রহ্ম অং বিদ্ধি নেদং যদিদমুপাসতে ॥

He alone who has never been described by language, and who directs language to its meaning, is the Supreme Being, and not any specified thing which men worship : know THOU this.

যদ্ব্যনসান মনুতে যেনাছর্মানোমতং ।

তদেব ব্রহ্ম অং বিদ্ধি নেদং যদিদমুপাসতে ॥

He alone whom understanding cannot comprehend, and who, as said by learned men, knows the real nature of understanding, is the Supreme Being, and not any specified thing which men worship : know THOU this.

যচ্চক্ষুযান পশ্যতি যেন চক্ষুংষি পশ্যতি ।

তদেব ব্রহ্ম অং বিদ্ধি নেদং যদিদমুপাসতে ॥

He alone whom no one can conceive by vision, and by whose superintendence every one perceives the objects of vision, is the Supreme Being, and not any specified thing which men worship : know THOU this.

যৎশ্রোত্রেন ন শৃণোতি যেন শ্রোত্রমিদং শ্রুতং ।

তদেব ব্রহ্ম অং বিদ্ধি নেদং যদিদমুপাসতে ॥

He alone whom no one can hear through the sense of hearing, and who knows the real nature of the sense of hearing is the Supreme Being, and not any specified thing which men worship : know THOU this.

যৎপ্রাণেন ন প্রাণিতি যেন প্রাণঃ প্রণীয়তে ।

তদেব ব্রহ্ম অং বিদ্ধি নেদং যদিদমুপাসতে ॥

He alone whom no one can perceive through the sense of smelling, and who applies the sense of smelling to its objects, is the Supreme Being, and not any specified thing which men worship : know THOU this.

যস্যায়তন্তস্য যতন্ততন্তস্য ন বেদ সঃ ।

অবিজাতংবিজানতাংবিজাতমবিজানতাং ॥

He who believes that he cannot comprehend God, does know him ; and he who believes that he can comprehend God does not know him : as men of perfect understanding acknowledge him to be beyond comprehension ; and men of imperfect understanding suppose him to be within the reach of their simplest perception.

ইহ চেনবেদীদতস্যমস্তি নচেদিহাবেদীদহতী বিনষ্টিঃ ।

ভূতেষু ভূতেষু বিচিন্ত্য ধীরাঃ প্রত্যাক্সালোকানমৃতান্ভবন্তি ॥

Whatever person has, according to the above stated doctrine, known God, is really happy, and whoever has not known him is subjected to great misery. Learned men, having reflected on the Spirit of God extending over all moveable as well as immoveable creatures, after their departure from this world are absorbed into the Supreme Being.

যে বিন্যে বেদিতব্যইতি হ অ যদ্বক্ষ্যবিদোবদন্তিপরা ঐবাপরা চ ।

তত্রাপরা ঋগেদোযজুর্বেদঃ সামবেদোথর্কবেদঃ শিক্সা কল্পো-
ব্যাকরণং নিরুক্তং ছন্দোজ্যোতিষমিতি ।

অথ পরা যয়া তদক্ষরমধিগম্যতে ॥

যত্নমদ্যুশ্যমগ্রাহয়গোত্রমবর্ণমচক্ষুঃশ্রোত্রং তদপাণিপাদংনিত্যং

বিভূতং সর্কগতং সুসূক্ষ্মং তদব্যয়ং যদুতমোনিংপরিপশ্যন্তি ধীরাঃ ॥

Those who have a thorough knowledge of the Vaidas, say that it should be understood that there are two sorts of knowledge ; one superior, and the other inferior : There are the Rig-Vaida, Yujoor-Vaida, Samu-Vaida, and Uthurv-Vaida ; and also their subordinate parts, consisting of Shiksha, or a treatise on pronunciation ; Kulpu, or the science that teaches the details of rites according to the different branches of the Vaidas ; Vyākuruṇu, or grammar, Nirookti, or explanation of the peculiar terms of the Vaidas ; Chhundus, or prosody ; and Jyotish, or astronomy : which all belong to the inferior kind of knowledge. Now the superior kind is conveyed by the Oopunishuds and is that through which absorption into the eternal Supreme Being may be obtained. That Supreme Being who is the subject of the superior learning, is

beyond the apprehension of the senses, and out of the reach of the corporeal organs of action, and is without origin, colour, or magnitude ; and has neither eye nor ear, nor has he hand or foot. He is everlasting, all-pervading, omnipresent, absolutely incorporeal, unchangeable, and it is he whom wise men consider as the origin of the universe.

যথোর্ণনাভিঃ সৃজতে গৃহতে চ যথা পৃথিব্যামোষধয়ঃ সন্তবন্তি ।

যথা সতঃ পুরুষাৎ কেশলোমানি তথাকুরাৎ সন্তবতীহ বিশ্বং ॥

In the same way as the cobweb is created and absorbed by the spider independently of exterior origin, as vegetables proceed from the earth, and hair and nails from animate creatures, so the Universe is produced by the eternal Supreme Being.

অবিদ্যায়াং বজ্জধা বর্জমানাবয়ং কৃতার্থাইত্যভিমন্যন্তি বালাঃ ।

যৎ কর্মিণেন প্রবেদয়ন্তি রাগাদেনাতুয়াঃ ক্ষণলোকাস্থ্যবন্তে ॥

Engaged in various manners of rites and sacrifices, the ignorant are sure of obtaining their objects : but as the observers of such rites, from their excessive desire of fruition, remain destitute of a knowledge of God, they afflicted with sorrows, descend to this world after the time of their celestial gratification is expired. Those complete fools believe, that the rites prescribed by the Vaidas in performing sacrifices, and those laid down by the Smirities at the digging of wells and other pious liberal actions, are the most beneficial, and have no idea that a knowledge of, and faith in God, are the only true sources of bliss.

তদেতৎ সত্যং যথা সুদীপ্তাং পাবকান্বিক্কুলিকাঃ সহস্রশঃ প্রভবন্তে সরূপাঃ ।
তথাকুরাধিবিশ্বাঃ সোম্য ভাবাঃ প্রজায়ন্তে তত্র চৈবাপিযন্তি ॥

He, the subject of the superior knowledge, alone is true. As from a blazing fire thousands of sparks of the same nature proceed, so from the eternal Supreme Being (O beloved pupil) various souls come forth, and again they return into him.—He is immortal, and without form or figure, omnipresent, pervading external and internal objects, unborn, without breath or individual mind, pure and superior to eminently exalted nature.

আবিঃসমিহিতং গুহ্যচরমাম মহৎ পদমত্রৈতৎ সমর্পিতং ।

এজৎ প্রাণমিমিষচ্চ যদেতজ্জানথ সদসদ্বরেণ্যং পরং বিজ্ঞা-
নাদয়দ্বরিত্বং প্রজানানং ॥

God, as being resplendent and most proximate to all creatures, is styled the operator in the heart ; he is great and all-sustaining ; for on him rest all existences, such as those that move, those that breathe, those that twinkle, and those that do not. Such is God. You all contemplate him as the support of all objects, visible and invisible, the chief end of human pursuit. He surpasses all human understanding, and is the most pre-eminent.

যদর্চিমদযদগুহ্যোহং যস্মিন্ লোকানিহিতালোকিনশ্চ ।

তদেতদক্ষরং ব্রহ্ম স প্রাণস্তদুবাঙ্কনঃ ।

তদেতৎ সত্যং তদমৃতং তদেদ্ব্যং সৌম্য বিষ্ণি ॥

He, who irradiates the Sun and other bodies, who is smaller than an atom, larger than the world, and in whom is the abode of all the divisions of the universe, and of all their inhabitants, is the eternal God ; the origin of breath, speech, and intellect, as well as of all the senses. He, the origin of all the senses, the true and unchangeable Supreme Being, should be meditated upon ; and do thou (O beloved pupil) apply constantly thy mind to him.

অস্মিন্ দ্যৌঃপৃথিবী চাস্তরিক্ষমোতং মনঃ সহ প্রাণৈশ্চ সর্কৈঃ ।

তমেবৈকং জানথ আত্মানমন্যাবাচোবিমুক্তং অমৃতস্যৈষসেতুঃ ॥

In God, heaven, earth, and space reside, and also intellect, with breath and all the senses. Do you strive to know solely the ONE Supreme Being, and forsake all other discourse ; because this (a true knowledge respecting God) is the only way to eternal beatitude.

হিরণ্যমে পরে কোশে বিরজৎ ব্রহ্ম নিষ্কলং ।

তচ্ছুভুং জ্যোতিষাং জ্যোতিস্তদ্যদাত্মবিদোবিদুঃ ॥

The Supreme Being, free from stain, devoid of figure or form, and entirely pure, the light of all lights, resides in the heart, his resplendently excellent seat : those discriminating men, who know him as the origin of intellect and of self consciousness, are possessed of the real notion of God.

ব্রহ্মৈবেদমমৃতং পুরস্তাদ্ভুক্ত পশ্চাদ্ভুক্ত দক্ষিণতশ্চোত্তরেণ ॥

অগ্ৰশোৰ্দ্ধ্বং প্রসূতং ব্রহ্মৈবেদং বিশ্বমিদং বরিস্কৃতং ॥

God alone is immortal : he extends before, behind, to the right, to the left, beneath and above. He is the Supreme, and all in all.

সত্যমেব জয়তে নানৃতং সত্যেন পশ্যাবিততোদেবযানঃ ।

যেনাক্রমন্ত্যহযোহাপ্তকাম্যত্রতং সত্যস্য পরমং নিধানং ॥

He who practises veracity prospers, and not he who speaks untruths : the way to eternal beatitude is open to him who without omission speaketh truth. This is that way through which the saints, extricated from all desires, proceed to the supreme existence, the consequence of the observance of truth.

বৃহচ্চ তদ্ব্যমচিহ্ন্যরূপং সূক্ষ্মাচ্চ তৎসূক্ষ্মতরং বিভাতি ।

দূরাং সুদূরে তদিহাস্তিকে চ পশ্যৎস্থিহৈব নিহিতং গুহ্যমাং ॥

He is great and incomprehensible by the senses, and consequently his nature is beyond human conception. He, though more subtle than vacuum itself, shimes in various ways — From those who do not know him, is at a greater distance than the limits of space, and to those who acquire a knowledge of him, he is most proximate ; and while residing in animate creatures he is perceived obscurely by those who apply their thoughts to him.

ন চক্ষুষা গৃহ্যতে নাপি বাচ্য নানৈন্দ্রৈঃ স্তূপমা কৰ্ম্মণা বা ।

জানপ্রসাদেন বিশ্বক্সমবস্তুতস্ত তং পশ্যতে নিষ্কলং প্যাবয়ানঃ ॥

He is not perceptible by vision, nor is he describable by means of speech : neither can he be the object of any of the other organs of sense ; nor can he be conceived by the help of austerities or religious rites : but a person whose mind is purified by the light of true knowledge, through incessant contemplation, perceives him the most pure God.

এষোণুরাত্মা চেতসা বেদিতব্যো যস্মিন্ প্রাণঃ পঞ্চধা সংবিশেষ ।

প্রাণৈশ্চিদ্বৎ সৰ্ব্বমোহং প্রজানাম্ যস্মিন্ বিশ্বক্সে বিভবত্যেয আত্মা ॥

Such is the invisible Supreme Being : he should be observed in the heart, wherein breath, consisting of five species, rests. The mind being perfectly freed from impurity,

God who spreads over the mind and all the senses, imparts a knowledge of himself to the heart.

নায়মাত্মা প্রবচনেন লভ্যোন মেধয়া ন বজ্জনা ক্রতেন।

যমেবৈষবৃণতে তেন লভ্যন্তমৈষাত্মা বৃণতে তনুং স্বাং ॥

A knowledge of God, the prime object, is not acquirable from study of the Vaidas, nor through retentive memory, nor yet by continual hearing of spiritual instruction : but he who seeks to obtain a knowledge of God is gifted with it, God rendering himself conspicuous to him.

বেদান্তবিজ্ঞানমুনিচ্চিতার্থাঃ সৎন্যাসযোগাদ্ভ্যতয়ঃ শুদ্ধসত্ত্বাঃ।

তে ব্রহ্মলোকেষু পরান্তকালে পরামৃতাঃ পরিমুচ্যন্তি সর্বে ॥

All the votaries who repose on God alone their firm belief, originating from a knowledge of the Vaidanta, and who, by forsaking religious rites, obtain purification of mind, being continually occupied in divine reflections during life, are at the time of death entirely freed from ignorance and absorbed into God.

যথা নদাঃ সান্দয়ানাঃ সমুদ্রে স্তংগজ্জন্তি নামরূপে বিহায়।

তথা বিদ্বান্নামরূপাদ্বিমুক্তাঃ পরাংপরং পুরুষমুপৈতি দিব্যং ॥

As all rivers flowing into the ocean disappear and lose their respective appellations and forms, so the person who has acquired a knowledge of and faith in God, freeing himself from the subjugation of figure and appellation, is absorbed into the supreme immaterial and omnipresent existence.

TRANSLATION INTO ENGLISH

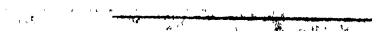
OF

THE GAYUTREE,



INCULCATING

THE DIVINE WORSHIP.



CALCUTTA:

PRINTED FOR THE TATTUBODHINEY SOBHA AT THE
TATTUBODHINEY PRESS.

1844

“ In like manner, among all texts the Gayutree is declared to be the most excellent : the worshipper shall repeat it when inwardly pure, reflecting on the meaning of it. If the Gayutree be repeated with Om and the Vyahriti (viz. Bhooḥ, Bhoovuh, Swuh), it excels all other theistical knowledge, in producing immediate bliss. Whosoever * repeats it in the morning or evening or during the night, while meditating on the Supreme Being, being freed from all past sins, shall not be inclined to act unrighteously. The worshipper shall first pronounce Om, then the three Vyahritis, and afterwards the Gayutree of three lines and shall finish it with the term Om. We meditate on him from whom proceed the continuance, perishing, and production of all things ; who spreads over the three mansions ; that eternal Spirit, who inwardly rules the sun and all living creatures , most desirable and all pervading ; and who, residing in intellect, directs the operations of the intellectual power of all of us. The worshipper, by repeating every day these three texts expressing the above meaning, attains all desirable objects, without any other religious observance or austerity. ‘ One only without a second’ is the doctrine maintained by all the Oopunishuds : that imperishable and incomprehensible Being is understood by these three texts. Whoever repeats them once, or ten, or a hundred times, either alone or with many others, attains bliss in a proportionate degree. After

* I. e. whosoever repeats it reflecting on its meaning, and sincerely repents for his past sins, shall be freed from them.

" he has completed the repetition, he shall again meditate
 " on Him who is one only without a second, and allpervading :
 " thereby all religious observances, though not performed,
 " shall have been virtually performed. Any one, whether
 " a householder or not, whether a Brahmun or not, all have
 " equal right to the use of these texts as found in the Tuntru."
 Muhanirvana Turtru.

ও

in the first instance, signifies that Supreme Being who
 is the sole cause of the continuance, perishing, and produc-
 tion of all worlds.

যতোবা ইমানি ভূতানি জায়ন্তে যেন জাতানি জীবন্তি যৎ প্রয়ন্ত্যভি-
 সংবিশন্তি তদ বিজিজ্ঞাসস্ব তদ্বন্ধ ॥

তৈত্তিরীয়োপনিষৎ ॥

" He from whom these creatures are produced, by whom
 " those that are produced exist, and to whom after death
 " they return, is the Supreme Being, whom thou dost seek
 " to know."

The doubt whether or not that cause signified by
 " Om" exists separately from these effects, having arisen, the
 second text

ভূতবঃস্বঃ

is next read, explaining that God, the sole cause, eternally
 exists pervading the universe.

দিব্যোহমূৰ্ধঃপুরুষঃ সবাছাত্যন্তরোহিতঃ ॥

মুক্তকশ্চতিঃ ॥

" Glorious, invisible, perfect, unbegotten, pervading all
 " internally and externally is He the Supreme spirit."

It being still doubted whether or not living creatures
 large and small in the world act independently of that sole
 cause, the Gayutree, as the third in order, is read

তৎ সবিম্বরৈর্যৎ ভর্গো দেবস্য ধীমহি
 ধियो যোনঃ প্রচোদয়াৎ ।

We meditate on that indescribable spirit inwardly ruling

the splendid Sun, the express object of worship. He does not only inwardly rule the sun, but, he, the spirit, residing in and inwardly ruling all of us directs mental operations towards their objects.

যজ্ঞাদিত্যমস্তুরেণ যময়তি এষতআত্মা অন্তর্যাম্যাত্মতঃ ॥

ছান্দগোপনিষৎ ॥

“ He who inwardly rules the sun is the same immortal “ spirit who inwardly rules thee.”

ঈশ্বরঃ সর্বভূতানাং হৃদয়ে হেতুর্জুন তিষ্ঠতি ॥

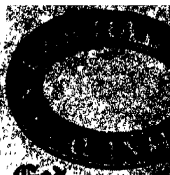
ভগবদ্গীতা ॥

“ God resides in the heart of all creatures.”

The object signified by the three texts being one, their repetition collectively is enjoined. The following is their meaning in brief.

“ We meditate on the cause of all, pervading all, and internally ruling all from the sun down to us and others.”

SECOND
DISCOURSE



On the Spiritual Worship of God.

DELIVERED

BY

RAMCHUNDRU SHURMA,

At the Brahma Samaj,

ON WEDNESDAY, THE 13TH OF BHADRU,

1750 SHUKABDA,

TRANSLATED FROM BENGALLEE

BY

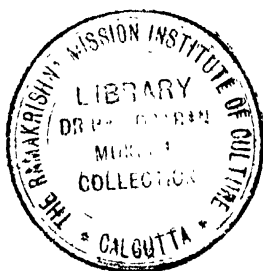
CHUNDRUSHEKHUR DEV.

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“GOD IS ONE ONLY WITHOUT AN EQUAL.”



প্রশান্তিচিহ্ন সমাধিতায়।

যুগান্তঃ।

“A wise Teacher will properly instruct his obedient Pupil freed from servile subjection to the external senses and possessed of tranquillity of mind, in the superior knowledge through which he may elevate his mind to the eternal Supreme.”

(Moonduka.)

যথোক্তান্যপি কৰ্ম্মণি পরিহার্য দ্বিজোত্তমঃ।

আত্মজ্ঞানে শমে চ স্যাচ্ছেদাভ্যাসে চ যত্নবান্॥

মনুঃ॥

“Thus must every one belonging to the highest class of the twiceborn, though he neglect the ceremonial rites enjoined in the Shastru, endeavour to attain a knowledge of God, to control the senses, and to repeat the Vaidas.” (Munoo Ch. XII, v. 92.)

In the address of last week we spoke at some length of the direct worship of God who can only be apprehended by the mind as the author of the universe, and showed the superior excellence of this spiritual worship on the three grounds of revelation, reason, and experience; and we now proceed to explain how this kind of adoration is to be offered. The illustrious Munoo in the Fourth Chapter of his Insti-

tutes, treating of economics and private morals, remarks that there are three classes of spiritual worshippers of God, and describes the last of these classes in the 24th verse as follows, according to the commentary of the learned Koollook Bhuttu :

জানেনৈবাপরে বিপ্রায়ত্ত্বোতৈর্মতৈঃ সদা।

জানমুলাংক্রিয়ামেষাং পশ্যন্তোজানচক্ষুষা ॥

“ Some Brahmuns incessantly perform those ceremonies that are prescribed to householders, but they do so only mentally, seeing with the eye of divine learning (the Oopunishuds) that the Supreme Spirit is the origin of all things.” (Munoo Ch. IV, v. 24). The learned Koollook Bhuttu concludes this subject with the following observation :

মৌকত্রয়েণ ব্রহ্মনিষ্ঠানাং বেদসম্মাসিনাং গৃহস্থানামমী বিধয়ঃ ॥

“ The three verses inculcate those duties for such householders as worship God spiritually and have left off the observance of religious ceremonies.”

From these authorities it is evident that spiritual worship by a householder consists in the contemplation of God as the support of the universe.

We learn from the verse of Munoo quoted in the beginning of this address that assiduous exertions to restrain the passions and feelings and to study the Vaidas such as the Oopunishuds, &c. form the indispensable duties of worshippers ; that is, that it should be the constant endeavour of a worshipper of the Supreme Spirit to control his bodily organs, his external senses, and the mind itself, that they may not occasion any injury to himself or to his fellow creatures ; but on the contrary conduce to the benefit both of himself and others.

God has given only to man the power of subduing the passions—a power of which the lower animals are not possessed, and consequently when their passions are excited, they frequently overwhelm themselves with misery and inflict injuries on other creatures. A man therefore who, though blessed with the power of restraining his senses, does not labour to bring them under proper control, degrades himself in this life to an equality with the beasts and is exposed to misery in the life to come. He subjects himself to legal punishments to the censure of his neighbours, to bodily

diseases, and to remorse of conscience. He renders himself incapable of meditating on the Supreme Spirit and becomes an enemy to human society,

The different senses and corporal organs have the same relation to each other as the different branches of a tree in the exhibition of fire-works. The fire put to one branch is immediately communicated to all the others and consumes the whole ; and in the same manner the evil propensity which takes its rise in one faculty of the mind or body, pervades the others and in the end entirely ruins the man. Thus for example, a man hears of a certain beautiful object. Being thus attracted to it, he in the next place is anxious to see it, and after seeing it he perhaps desires to touch what has so far engaged his attention. Then come the members of the body, the hand, the foot, &c. to the assistance of his senses, and thus the individual is ruined by the combined operation against him of his various faculties. So also by contiguity to any person or thing the desire arises to obtain the object—when the individual is disappointed, he is filled with wrath—when under the influence of this passion, he acts without consideration of consequences—and in this way being exposed to the commission of murder, suicide, and every other crime he endangers his happiness both in a present and future world.

আত্মানং রথিনং বিদ্ধি শরীরং রথমেব তু ।

বুদ্ধিস্ত সারথিং বিদ্ধি মনঃ প্রগ্রহমেব চ ॥

ইন্দ্রিয়াণি হযানাহুর্জীবয়াংস্তেষু গোচরান্ ।

আত্মেন্দ্রিয়মনোযুক্তং ভোক্তেত্যাহুর্মনীষিণঃ ॥

যন্তুবিজ্ঞানবান্ ভবত্যযুক্তেন মনসা সদা ।

তস্যেন্দ্রিয়াণ্যবশ্যানি দুষ্টাংস্বাইব সারথৈঃ ॥

যন্তু বিজ্ঞানবান্ ভবতি যুক্তেন মনসা সদা ।

তস্যেন্দ্রিয়াণি বশ্যানি সঙ্গাংস্বাইব সারথৈঃ ॥

যন্তুবিজ্ঞানবান্ ভবত্যমনস্কঃ সদাঃ শুচিঃ ।

ন স তৎপদমাপ্নোতি সংসারজ্ঞাধিগচ্ছতি ॥

যন্তু বিজ্ঞানবান্ ভবতি সমনস্কঃ সদাঃ শুচিঃ ।

সন্ত তৎপদমাপ্নোতি যন্তাঙ্কুশেন জায়তে ॥

“ Consider the soul as a rider, the body as a car, the

"intellect its driver, the mind as its rein. The external senses are described as the horses, restrained by the mind ; external objects are the roads. So wise men believe the soul united with the body, the senses, and the mind to be the partaker of the consequences of good or evil acts."

"If the intellect, which is represented as the driver, be indiscreet and the rein of the mind loose, all the senses under the authority of the intellectual power become unmanageable, like restive horses under the control of an unskilful driver."

"If the intellect be discreet and the rein of the mind tight, all the senses prove steady and manageable ; like good horses under an excellent driver."

"He who has not a prudent intellect and steady mind and who consequently leads an immoral life cannot attain the divine glory, but sinks again to the miseries of the world."

"He who has a prudent intellect and steady mind, and consequently leads a moral life, attains that glory from which he never will descend."

(Kuthu Oopunishud.)

इन्द्रियाणां विचरतां विषयेषु पहारिषु।

संयमे यत्नयातिष्ठेत् विद्वान् यत्नेव बाह्मिनां॥

मनुः॥

"In restraining the organs of the senses which run wild among ravishing sensualities, a wise man will apply diligent care, like a charioteer in managing restive horses." (Munoo Ch. 11. v. 88.)

In other systems of religion, as well as in the spiritual system of the Vaidas, the duty of restraining the passions has been enjoined ; but in them the prescriptions for worship, and the forms for sacrifices and for other external ceremonies are made of principal consideration ; while the subjugation of the passions holds a secondary place. In the spiritual system of the Vaidas, however, we may omit all the external forms, but the restraint of the passions is indispensable as being the only constituent of true worship.

According to the verse of Munoo quoted above, the second duty of a spiritual worshipper of God is to be diligent in the study of the Vaidas such as the Prunuvu, the Oopunishud,

&c, and this duty also is essential, because man by habit is not capable of acquiring any idea without the assistance of sound. He should therefore think of the Deity with the aid of the Prunuvu or the word "Om" which signifies the Supreme Being and also of the aphorism which teaches that "there is one only without an equal" and such other verses of the Vaidas as treat of God.

করন্তি সৰ্ববৈদিকোভূহোতি যজতি ক্রিয়াঃ।

অক্ষরং অক্ষয়ং জেয়ং ব্রহ্ম চৈব প্রজাপতিঃ ॥

মনুঃ ॥

"All rites ordained in the Vaidas, such as oblations to fire and solemn offerings, pass away ; but the letter "Om" is considered that which passes not away ; since it is a symbol of the Most High, the Lord of created beings." (Munoo Ch. 11. v. 84.)

By reflecting on such verses of the Vaidas as these—

ভয়াদন্যাগ্নিস্তপতি ভয়াতপতি সূর্য্যঃ।

"Through his fear fire supplies us with heat ; and the sun through his fear shines regularly, &c."

প্রাণাপানৌ ব্রীহিয়বৌ তপশ্চ ॥

"By whom breath and vegetables are created, &c."

—man is led to acknowledge his obligations to the Creator, recollecting that the benefits he every moment derives from fire, the air, the sun ; from rice, barley, drugs, fruits, roots and other things have all their origin in God alone. The purport of such verses as the following should also be reflected on viz.

সত্যমেব জয়তে নানৃত্যং ॥

"He who practises veracity prospers, and not he who speaks untruths,"

Since by veracity alone, not by falsehood, the happiness of a present and a future world is attainable and therefore truth should be made the invariable rule of conduct.

If a person who endeavours to restrain his passions should at any time lapse into sin, the expiation required is sincere repentance and an earnest endeavour to avoid similar transgressions.

অজ্ঞানান্যস্মি বা মোহান্ কৃত্বা কর্ম বিগর্হিতং ।

তস্মাদ্বিমুক্তিমশিচ্ছন্থং দ্বিতীয়ং ন সমাচরেৎ ॥

“ If he commit sin, and actually repent, that sin shall be removed from him. Provided he say, ‘ I will sin thus no more,’ he may be pardoned by an actual abstinence from guilt.” (Munoo Ch. XI. v. 231.)

I now, in conformity with our principles, pronounce a benediction on those present in this assembly who are willing to receive it, by reciting the following ancient stanza.

হংসা : শুক্লীকৃত্যেন শুক্লাশ্চ হরিতীকৃত্য : ।

ময়ূরাশ্চিহ্নিত্যেন সতে ভৰ্গা ভবিষ্যতি ॥

“ May he who has made the swan so beautifully white, and the parrot of a golden hue, and has painted the peacock with variegated colours, preserve every one of you.”

“ GOD IS ONE ONLY WITHOUT AN EQUAL.”

SIXTH
DISCOURSE



On the Spiritual Worship of God,

DELIVERED

BY

RAMCHUNDRU SHURMA,

At the Brahma Sumaj,

ON SATURDAY, THE 13TH OF ASHWIN,

1750 SHUKABDA,

TRANSLATED FROM BENGALLEE

BY

TARACHAND CHUKRUVURTEE.

CALCUTTA:

PRINTED FOR THE TUTTUBODHINEY SOMMA AT THE
TUTTUBODHINEY PRESS.

1844.

“GOD IS ONE ONLY WITHOUT AN EQUAL,”



সত্যমায়তনং ॥

কেনোপনিষদ্ ॥

“Truth is the abode of divine knowledge.”
(Kainopunishud.)

মৌনং সত্যং বিশিষ্যতে ॥

মনু : ॥

“The declaration of truth is more excellent than austere silence.”

(Munoo.)

In the second discourse we merely observed that it was essentially necessary for a spiritual worshipper to speak the truth ; we shall now enter more particularly into the subject. We have seen it asserted in the text of the Vaidas above quoted that he only is the possessor of spiritual knowledge who speaks the truth, and we likewise find it declared by the Institutes of Munoo that the speaking of truth is valued above the highly meritorious act of observing deep meditative silence. On the mode of speaking the truth Munoo lays down the following particular injunctions :

সত্যমুয়াৎপ্রিয়ং ক্রয়াৎ ন ক্রয়াৎ সত্যমপ্রিয়ং ।

প্রিয়ঞ্চ মানুতং ক্রয়াদেযধর্মঃ সনাতনঃ ॥

মনু : ॥

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“Let him say what is true, but let him say what is

pleasing ; let him speak no disagreeable truth, nor let him speak agreeable falsehood : this is a primeval rule." (Ch : IV. v. 138.)

The first injunction is that the truth is to be spoken—that is, one should speak of a thing as he has seen and heard it and not otherwise. The second injunction is that what a man speaks should be agreeable, that is, it ought to be agreeable to the person spoken to. Here two questions arise ; namely, first, whether or not an unpleasant truth is to be told. This question is set at rest by the third injunction, namely, that except in giving evidence and under such like circumstances, the truth, if unpleasant, should not be told ; as for example, to tell a lame person that he is so is the truth, but it is disagreeable to him and therefore he should not be so told ; for, you incur no sin by not calling him lame, nor is there any thing wrong in it, but on the other hand by calling him so you hurt his feelings. The second question is that as Munoo enjoins us to speak what is agreeable, is or is not a lie, if agreeable, to be spoken ? For this reason the fourth injunction is laid down, namely, that an agreeable falsehood should not be told, as for instance, to tell an illiterate man that he is learned is certainly pleasing to him, but as it is in fact a lie, it should not be spoken ; for the speaker incurs sin by uttering a falsehood, which moreover being productive of conceit in the person to whom it is spoken, makes him a constant object of ridicule. The purport of the whole of the above passage therefore is, that when it is necessary to speak any thing, the truth only should be spoken, and never an untruth. In the commentary on the Kaino-punishud the venerable author quotes the following passage of a Smriti in which the excellence of truth is thus illustrated by a familiar example in common life :

অশ্বমেধসহস্রাঙ্ক সত্যঞ্চ তুলয়া ধৃতং ।

অশ্বমেধসহস্রাঙ্কি সত্যমেবাত্মিরিচ্যতে ॥

স্মৃতি : ॥

“ By performing one hundred Ushwumedhs (the Sacrifice of the highest order) one attains the dignity of an Indru (the sovereign of the upper region) ; and a thousand of these Ushwumedhs being placed on one side of a balance to be

weighed against one single truth put on the other, the single truth was found to preponderate.

The venerable Munoo in speaking of the distinguishing character of the Sutyu Yoog (the first or golden age) observes as follows :

চতুষ্কোপাৎ সকলোপধর্মঃ সত্যাত্মৈব কৃতে যুগে ॥

মনুঃ ॥

“ In the Krita age the genius of truth and virtue stood firm and complete.”

(Ch. I. v. 81.)

This passage was thought liable to the following objections, that as truth was included in all righteousness, what necessity was there, after mentioning all righteousness generally, to speak of truth in particular. The point is thus decided by the venerable Koolloock Bhuttu :

সকলধর্মশ্রেষ্ঠত্বাৎ সত্যস্য পৃথগ্ভূতপাদানং ॥

“ Truth is above all other righteousness and has therefore been particularly mentioned.”

In the Krita Yoog the practice of truth (or Sutyu) prevailed in its full extent, and therefore that Yoog has been distinguished by the name of Sutyu Yoog.

Reason also teaches us to consider truth superior to all other righteousness. The practice of this virtue alone puts an end to almost all sinful acts, for robbery, theft, adultery, the return of evil for good, the withholding of deposits and all such sinful acts can seldom be perpetrated without taking shelter under falsehoods. It is an evident fact that when a thief sets out with the intention of committing a theft, should he be questioned by a person as to the place he is going to, he will mention some place different from the one where he intends to go ; and if he should carry any weapons with him, he will describe them differently from what they are, or should he effect his entrance beforehand into the house intended to be robbed, he will describe his caste, his residence, and his motives all contrary to the truth. In the same manner adultery and all other immoral acts seek shelter under falsehoods. The practice of truth would likewise put an end to almost all litigation between individuals ; for, if the debtor and creditor, the person who places a thing

in deposit and the person who keeps it, the brother who is to give and the brother who is to receive a share (in the ancestral property) and such others dealt honestly, there would be little occasion for disputes.

In treating of witnesses Munoo has said.

যমোবৈবস্বতোদেবো যন্তু বৈষ স্বদিস্তিঃ ।

ভেন চেদবিবাদন্তে মা গঙ্গা মা কুরুন্ গমঃ ॥

মনু : ॥

“ If thou beest not at variance, by speaking falsely, with Yumu, the subduer of all ; or with Vaivuswutu, the punisher ; or with that great divinity, who dwells in thy breast, go not on a pilgrimage to the Gunga, nor to the plains of Kooroo, for thou hast no need of expiation.” ২, ৪৬২

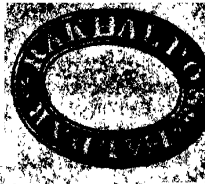
(Ch. VIII. v, 92.)

When an attempt is made in the Vaidas to describe the nature of the Supreme Being the first epithet made use of is “ True ” and of the three names by which the Supreme Being is described in the Bhuguvudgeeta the last is “ True.”

Hence the duty of speaking the truth constitutes a worship offered to God directly, and as falsehood is opposed to his nature, the utterance of it is an act of disobedience to Him. It therefore becomes necessary for a spiritual worshipper of the Supreme Being to speak the truth by all means and with all his heart.

I now, in conformity with our principles, pronounce a benediction on those present in this assembly who are willing to receive it, by reciting the following ancient stanza — May he through fear of whom the air passes in circulation, through fear of whom the sun gives us heat, and who directs all our understandings, preserve every one of you.

“ GOD IS ONE ONLY WITHOUT AN EQUAL.”



THE TRANSLATION

OF

The Ishopanishad,

BY

RAJAH RAMMOHUN ROY.

CALCUTTA:

PRINTED FOR THE TUTTUBODHINEY SOBHA AT THE
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1844.

The most learned Vyasa shows, in his work of the Vaidanta, that all the texts of the Vaidas, with one consent, prove but the Divinity of that Being, who is out of the reach of comprehension and beyond all description. For the use of the public, I have made a concise translation of that celebrated work into Bengalee, and the present is an endeavour to translate the principal Chapters of the Vaidas, in conformity to the Comments of the great Shanker-Acharya. The translation of the Ishopanishad belonging to the Yajur, the second division of the Vaidas, being already completed, I have put it into the press ; and the others will successively be printed, as soon as their translation is completed. It is evident, from those authorities, that the sole regulator of the Universe is but one, who is omnipresent, far surpassing our powers of comprehension ; above external sense ; and whose worship is the chief duty of mankind and the sole cause of eternal beatitude ; and that all that bear figure and appellation are inventions. Should it be asked, whether the assertions found in the Puranas and Tantras, &c. respecting the worship of the several gods and goddesses, are false, or whether Puranas and Tantras are not included in the Shastra, the answer is this :—The Purana and Tantra, &c. are of course to be considered as Shastra, for they repeatedly declare God to be one and above the apprehension of external and internal senses ; they indeed expressly declare the divinity of many gods and goddesses, and the modes of their worship ; but they reconcile those contradictory assertions by affirming frequently, that the directions to worship any figured beings are only applicable to those, who are

incapable of elevating their minds to the idea of an invisible Supreme Being, in order that such persons, by fixing their attention on those invented figures, may be able to restrain themselves from vicious temptations, and that those that are competent for the worship of the invisible God, should disregard the worship of Idols. I repeat a few of these declarations as follows. The authority of Yamadagni is thus quoted by the great Raghunandana :

“ চিত্তমগ্নস্যাহিতীয়স্য নিষ্কলম্যশরীরিণঃ ।
উপাসকানাং কার্যার্থং ব্রহ্মণোরূপকম্পনা ॥
রূপস্থানাং দেবতানাং পুণ্ড্র্যাদিককম্পনা । ”
যমদগ্নিস্মৃতিঃ ॥

“ For the benefit of those who are inclined to worship, figures are invented to serve as representations of God, who is merely understanding, and has no second, no parts nor figure ; consequently, to these representatives, either male or female forms and other circumstances are fictitiously assigned.”

In the second Chapter of the first part of the Vishnu Purana it is said ;

“ রূপনামাদিনির্দেশবিশেষণবিবর্জিতঃ ।
অপঙ্কয়বিনাশাত্ম্যং পরিণামান্তিভ্রম্যভিঃ ।
বর্জিতঃ শক্যতে বক্তুং যঃ সদাস্তীতি কেবলং ॥ ”
বিস্কপুরণং ॥

“ God is without figure, epithet, definition or description. He is without defect, not liable to annihilation, change, pain or birth ; we can only say, that he who is the eternal being, is God.”

“ অঙ্গুদেবায়নুষ্যাণাং দিবিদেবায়নীষিণাং ।
কাষ্ঠলোষ্ট্রেষু যুখানাং যুদ্ধস্যাস্ত্রনি দেবতা ॥ ”
শাত্তপথব্রহ্মসূত্রং ॥

“ The vulgar look for their gods in water ; men of more extended knowledge in celestial bodies ; the ignorant in wood, bricks, and stones ; but learned men in the universal soul.”

In the 84th Chapter of the tenth division of the Sri-Bhagavata, Chrishna says to Vyās and others :

“কিং স্বপ্নতপসাং নৃণামর্চ্যায়াদেবচক্ষুষাং ।

দর্শনসর্গনপ্রমথপ্রস্থপাদার্চনাদিকং ॥”

ভাগবতং ॥

“It is impossible for those who consider pilgrimage as devotion, and believe that the divine nature exists in the image, to look up to, communicate with, to petition and to revere true believers in God.”

“যস্যায়বুদ্ধিঃ কুণপে ত্রিধাতুকে স্বধীঃ কলত্রাদিবু ভৌমইজ্যধীঃ ।

যদ্বীর্থবুদ্ধিঃ সলিলে ন কহিচিৎ জনেষুভিজেষু সএব গোখরঃ ॥”

ভাগবতং ॥

“He who views as the soul this body formed of phlegm, wind and bile, or regards only wife, children, and relations as himself (that is, he who neglects to contemplate the nature of the soul), he who attributes a divine nature to earthen images, and believes in the holiness of water, yet pays not such respect to those who are endowed with a knowledge of God, is as an ass amongst cows.”

In the 9th Chapter of the Cularnava it is written :

“বিদিত্যে তু পরে তজ্জৈ বর্ণাভীতে হবিক্রিয়ে ।

কিস্করজংহি গচ্ছন্তি মত্তামত্মাধিতৈপঃসহ ॥”

কুলার্ণবঃ ॥

“A knowledge of the Supreme Being, who is beyond the power of expression and unchangeable, being acquired, all gods and goddesses, and their texts which represent them, shall become slaves.”

“পরে ব্রহ্মণি বিজ্ঞাতে সমষ্টৈর্নিয়মৈরলং ।

ভালবৃন্দেন কিংকার্যং লক্কে মলয়মারুতে ॥”

কুলার্ণবঃ ॥

“ After a knowledge of the Supreme Being has been attained, there is no need to attend to ceremonies prescribed by Shastras—no want of a fan should be felt, when a soft southern wind is found to refresh.”

The Mahanirvana says,

“ এবংগ্ৰন্থানুসারেণ রূপাণি বিবিধানি চ।

কল্পিতানি হিতার্থায় ভক্তানাং পম্পমেধসাং ॥ ”

মহানির্ঝাণং ॥

“ Thus corresponding to the natures of different powers or qualities, numerous figures have been invented for the benefit of those who are not possessed of sufficient understanding.”

From the foregoing quotations it is evident, that though the Vaidas, Puranas, and Tantras, frequently assert the existence of the plurality of gods and goddesses, and prescribe the modes of their worship for men of insufficient understanding, yet they have also declared in a hundred other places, that these passages are to be taken merely in a figurative sense.

It cannot be alleged in support of Idolatry, that “although a knowledge of God is certainly above all things, still as it is impossible to acquire that knowledge, men should of course worship figured Gods ;” for, had it been impossible to attain a knowledge of the Supreme Being, the Vaidas and Purans, as well as Tantras, would not have instructed mankind to aim at such attainment ; as it is not to be supposed that directions to acquire what is obviously unattainable could be given by the Shastras, or even by a man of common sense. Should the Idolater say, “ that the acquisition of a knowledge of God, although it is not impossible, is most difficult of comprehension,” I will agree with him in that point ; but infer from it, that we ought, therefore, the more to exert ourselves to acquire that knowledge ; but I highly lament to observe, that so far from endeavouring to make such an acquisition, the very proposal frequently excites his anger and displeasure.

Neither can it be alleged that the Vaidas, Puranas, &c. teach both the adoration of the Supreme Being and that of celestial gods and goddesses, but that the former is intended for Yatis,

or those that are bound by their profession to forsake all worldly considerations, and the latter for Laymen ; for, it is evident from the 48th Text of the 3d Chapter of the Vaidanta, that a householder also is required to perform the worship of the Supreme Being.

Manu, also, the chief of Hindoo lawgivers, after having prescribed all the varieties of rites and ceremonies, in Chapter 12th, Text 92, says,

“ যথোক্তান্যপি কৰ্ম্মাণি পরিহায় যিজ্ঞোত্তমঃ ।

আত্মজ্ঞানে শমে চ স্যাৎসেদাত্ম্যাসে চ যতনবান্ ॥ ”

মনুঃ ॥

“ Thus must the chief of the twice-born, though he neglect the ceremonial rites mentioned in the Shastras, be diligent in attaining a knowledge of God, in controlling his organs of sense, and in repeating the Vaidā.”

Again in the 4th Chapter, in describing the duties of Laymen, the same author says,

“ এতানেকে মহাযজ্ঞান্ যজ্ঞশাস্ত্রবিদোজ্ঞনাঃ ।

অনীহমানাঃ সততমিন্দ্রিয়েষু ব জুহুতি ॥ ”

মনুঃ ॥

“ Some, who well know the ordinances for the oblations, do not perform externally the five great sacraments, but continually make offerings in thier own organs of sensation and intellect ”

“ বাচ্যে কে জুহুতি প্রাণান্ প্রাণে বাচক সৰ্বদা ।

বাচি প্রাণে চ পশ্যন্তো যজ্ঞনির্ভূতিমক্ষয়াৎ ॥ ”

মনুঃ ॥

“ Some constantly sacrifice their breath in their speech, when they instruct others of God aloud, and their speech in their breath, when they meditate in silence, perceiving in their speech and breath thus employed the imperishable fruit of a sacrificial offering.”

“ জ্ঞানেনৈবাপরে বিপ্রাযজন্ত্যেতৈর্কৰ্ম্মৈঃ সঙ্গা ।

জ্ঞানমূল্যং ক্রিয়ামেবাং পশ্যন্তো জ্ঞানচক্ষুৰাং ॥ ”

মনুঃ ॥

"Other Brahmuns incessantly perform those sacrifices only, seeing with the eye of divine learning, that the scriptural knowledge is the root of every ceremonial observance."

In the Yāgyavalka it is written.

“न्यायार्जितधनस्तु तज्जाननिष्ठोऽतिथिप्रियः।

आयुश्च सत्तत्त्वानी च गृहहोषि विमुच्यते॥”

याज्ञवल्क्यः॥

“Even a householder, who acquires a livelihood honestly, has faith in the Supreme Being, shows hospitality to his guests, performs sacramental rites to his forefathers, and is in the practice of telling truth, shall be absorbed into the supreme essence.”

Should it be said, “It still remains unaccountable, that notwithstanding the Vāidas and Puranas repeatedly declare the unity of the Supreme Being, and direct mankind to adore him alone, yet the generality of Hindoos have a contrary faith, and continue to practise idolatry,” I would in answer request attention to the foundation on which the practical part of the Hindoo religion is built. Many learned Brahmuns are perfectly aware of the absurdity of idolatry, and are well informed of the nature of the purer mode of divine worship. But as in the rites, ceremonies, and festivals of idolatry, they find the source of their comforts and fortune, they not only never fail to protect idol worship from all attacks, but even advance and encourage it to the utmost of their power, by keeping the knowledge of their scriptures concealed from the rest of the people. Their followers too, confiding in these leaders, feel gratification in the idea of the Divine Nature residing in a being resembling themselves in birth, shape, and propensities; and are naturally delighted with a mode of worship agreeable to the senses, though destructive of moral principles, and the fruitful parent of prejudice and superstition.

Some Europeans, indued with high principles of liberality, but unacquainted with the ritual part of Hindoo idolatry, are disposed to palliate it by an interpretation which, though plausible, is by no means well founded. They are willing to imagine, that the idols which the Hindoos worship, are not viewed by them in the light of gods or as real personifications

of the divine attributes, but merely as instruments for raising minds to the contemplation of those attributes, which are respectively represented by different figures. I have frequently had occasion to remark, that many Hindoos also who are conversant with the English language, finding this interpretation a more plausible apology for idolatry than any with which they are furnished by their own guides, do not fail to avail themselves of it, though in repugnance both to their faith and to their practice. The declarations of this description of Hindoos naturally tend to confirm the original idea of such Europeans, who from the extreme absurdity of pure unqualified idolatry, deduce an argument against its existence. It appears to them impossible for men, even in the very last degree of intellectual darkness, to be so far misled as to consider a mere image of wood or of stone as a human being, much less as a divine existence. With a view, therefore, to do away any misconception of this nature which may have prevailed, I beg leave to submit the following considerations.

Hindoos of the present age, with a very few exceptions, have not the least idea that it is to the attributes of the Supreme Being, as figuratively represented by shapes corresponding to the nature of those attributes, they offer adoration and worship under the denomination of gods and goddesses. On the contrary, the slightest investigation will clearly satisfy every inquirer, that it makes a material part of their system to hold as articles of faith all those particular circumstances, which are essential to a belief in the independent existence of the objects of their idolatry as deities clothed with divine power.

Locality of habitation and a mode of existence analogous to their own views of earthly things, are uniformly ascribed to each particular god. Thus the devotees of Shiva, misconceiving the real spirit of the Scriptures, not only place an implicit credence in the separate existence of Shiva, but even regard him as an omnipotent being, the greatest of all the divinities, who, as they say, inhabit the northern mountain of Cailas; and that he is accompanied by two wives and several children, and surrounded with numerous attendants. In like manner the followers of Vishnu, mistaking the allegorical representations of the Shastras for relations of real

facts, believe him to be chief over all other gods, and that he resides with his wife and attendants on the summit of heaven. Similar opinions are also held by the worshippers of Calce, in respect to that goddess. And in fact, the same observations are equally applicable to every class of Hindoo devotees in regard to their respective gods and goddesses. And so tenacious are those devotees in respect to the honour due to their chosen divinities, that when they meet in such holy places as Haridwara, Pryaga, Shiva-Canchi, or Vishnu-Canchi in the Dakhin, the adjustment of the point of precedence not only occasions the warmest verbal altercations, but sometimes even blows and violence. Neither do they regard the images of those gods merely in the light of instruments for elevating the mind to the conception of those supposed beings ; they are simply in themselves made objects of worship. For whatever Hindoo purchases an idol in the market, or constructs one with his own hands, or has one made up under his own superintendence, it is his invariable practice to perform certain ceremonies, called *Pran-Pratisht'ha*, or the endowment of animation ; by which he believes that its nature is changed from that of the mere materials of which it is formed, and that it acquires not only life but supernatural powers. Shortly afterwards, if the idol be of the masculine gender, he marries it to a feminine one, with no less pomp and magnificence than he celebrates the nuptials of his own children. The mysterious process is now complete, and the god and goddess are esteemed the arbiters of his destiny, and continually receive his most ardent adoration.

At the same time, the worshipper of images ascribes to them at once the opposite natures of human and of super-human beings. In attention to their supposed wants as living beings, he is seen feeding, or pretending to feed them every morning and evening ; and as in the hot season he is careful to fan them, so in the cold he is equally regardful of their comfort, covering them by day with warm clothing, and placing them at night in a snug bed. But superstition does not find a limit here : the acts and speeches of the idols, and their assumption of various shapes and colours, are gravely related by the Brahmuns, and with all the marks of veneration are

firmly believed by their deluded followers. Other practices they have with regard to those idols which decency forbids me to explain. In thus endeavouring to remove a mistake, into which I have reason to believe many European gentlemen have been led by a benevolent wish to find an excuse for the errors of my countrymen, it is a considerable gratification to me to find that the latter have begun to be so far sensible of the absurdity of their real belief and practices, as to find it convenient to shelter them under such a cloak, however flimsy and borrowed. The adoption of such a subterfuge encourages me greatly to hope, that they will in time abandon what they are sensible cannot be defended; and that, forsaking the superstition of idolatry, they will embrace the rational worship of the God of Nature, as enjoined by the Vaidas, and confirmed by the dictates of common sense.

The argument which is frequently alleged in support of idolatry is, that "those who believe God to be omnipresent, as declared by the doctrines of the Vaidanta, are required by the tenets of such belief to look upon all existing creatures as God, and to shew divine respect to birds, beasts, men, women, vegetables, and all other existences; and as practical conformity to such doctrines is almost impossible, the worship of figured gods should be admitted." This misrepresentation, I am sorry to observe, entirely serves the purpose intended, by frightening Hindoos in general from attending to the pure worship of the Supreme Regulator of the universe. But I am confident that the least reflection on the subject will clear up this point beyond all doubt, for the Vaidanta is well known as a work which inculcates only the unity of God; but if every existing creature should be taken for a god by the followers of the Vaidanta, the doctrines of that work must be admitted to be much more at variance with that idea than those of the advocates of idolatry, as the latter are contented with the recognition of only a few millions of gods and goddesses, but the Vaidanta in that case must be supposed to admit the divinity of every living creature in nature. The fact is, that the Vaidanta, by declaring that "God is every where, and every thing is in God," means that nothing is absent from God, and nothing bears real existence except by the volition of God, whose existence is

the sole support of the conceived existence of the universe, which is acted upon by him in the same manner as a human body is by a soul. But God is at the same time quite different from what we see or feel.

The following texts of the Vaidanta are to this effect (11th text of the 2d section of the 3d chapter of the Vaidanta) :

“নস্থানতোপি পরস্যোভয় লিঙ্গং সর্বত্র হি।”

“That being, which is distinct from matter, and from those which are contained in matter, is not various, because he is declared by all the Vaidas to be one beyond description.”

And again, “The Vaidas has declared the Supreme Being to be mere understanding.” Moreover, if we look at the conduct of the ancient true believers in God, as Janaca, the celebrated prince of Mithila, Vashisht’ha, Shanaca, Vyasa, Shancaracharyu, and others whose characters as believers in one God are well known to the public by their doctrines and works, which are still in circulation, we shall find that these teachers, although they declared their faith in the omnipresent God according to the doctrines of the Vaidanta, assigned to every creature the particular character and respect he was entitled to. It is, however, extremely remarkable, that the very argument which they employ to shew the impossibility of practical conformity to faith in the omnipresence of God, may be alleged against every system of their own idolatry: for the believers in the godhead of Crishna, and the devotees of Calce, as well as the followers of Shiva, believe firmly in the omnipresence of Chrishna, Calce, and Shiva, respectively. The authorities, then, for the worship of those gods, in declaring their omnipresence, would according to their own argument, enjoin the worship of every creature as much as of those supposed divinities. Omnipresence, however, is an attribute much more consonant with the idea of a Supreme Being than with that of any fictitious figure to which they pay divine honours ! Another argument is, that “No man can have, as it is said by the Shastra, a desire of knowledge respecting the Supreme Being, unless his mind be purified ; and as idol worship purifies men’s minds, it should be therefore attended to.” I admit the truth of the first part of this argument, as a desire of the acquisition of a knowledge of

God is an indication of an improved mind ; consequently whenever we see a person possessed of that desire, we should attribute it to some degree of purification ; but I must affirm with the Vaidas, that parity of mind is the consequence of divine worship, and not of any superstitious practices.

The Vrihadaranyaca says,

“ Adore God alone.” Again; “ Nothing excepting the Supreme Being should be adored by wise men.”

“ God alone rules the mind, and relieves it from impurity.”

The last of the principal arguments which are alleged in favour of idolatry is, that it is established by custom. “ Let the authors of the Vaidas, Pooranas, and Tantras,” it is said, “ assert what they may in favour of devotion to the Supreme Being, but idol worship has been practised for so many centuries that custom renders it proper to continue that worship.” It is however evident to every one possessed of common sense, that custom or fashion is quite different from divine faith; the latter proceeding from spiritual authorities and correct reasoning, and the former being merely the fruit of vulgar caprice.

What can justify a man, who believes in the inspiration of his religious books, in neglecting the direct authorities of the same works, and subjecting himself entirely to custom and fashion, which are liable to perpetual changes and depend upon popular whim ? But it cannot be passed unnoticed that those who practise idolatry and defend it under the shield of custom, have been violating their customs almost every twenty years, for the sake of a little convenience, or to promote their worldly advantage : a few instances which are most commonly and publicly practised, I beg leave to state here.

1st. The whole community in Bengal, with very few exceptions, have, since the middle of last century, forsaken their ancient modes of the performance of ceremonial rites of religion, and followed the precepts of the late Raghunandana, and consequently differ in the most essential points of ceremonies from the natives of Behar, Tirhoot, and Benares. 2d. The system of their subdivision in each cast with the modes of marriage and intermarriage, is also a modern introduction altogether contrary to their law and ancient customs. 3d.

The profession of instructing European gentlemen in the Vaidas, Smriti and Puranas, is a violation of their long established custom; and, 4th The supplying their European guests with wine and victuals in presence of their gods and goddesses is also a direct breach of custom and law. I may conclude this subject with an appeal to the good sense of my countrymen, by asking them, "whose advice appears the most disinterested and most rational—that of those who, concealing your scriptures from you, continually teach you thus," 'Believe whatever we may say—don't examine or even touch your scriptures, neglect entirely your reasoning faculties—do not only consider us, whatever may be our principles, as gods on earth, but humbly adore and propitiate us by sacrificing to us the greater part (if not the whole) of your property:' or "that of the man who lays your scriptures and their comments as well as their translations before you, and solicits you to examine their purport, without neglecting the proper and moderate use of reason; and to attend strictly to their directions, by the rational performance of your duty to your sole Creator, and to your fellow creatures, and also to pay true respect to those who think and act righteously." I hope no one can be so prejudiced as to be unable to discern which advice is most calculated to lead him to the best road to both temporal and eternal happiness.



HINDOO THEISM

IN REPLY TO THE

ATTACK OF AN ADVOCATE FOR IDOLATRY

AT MADRAS.

RAJAH RAMMOHUN ROY.

CALCUTTA

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BEFORE I attempt to reply to the observations that the learned gentleman, who signs himself Shunkara Shastri, has offered in his letter of the 20th December last, addressed to the Editor of the Madras Courier, on the subject of an article published in the Calcutta Gazette, and on my translation of an abridgement of the Vaidanta and of the two chapters of the Vaidas ; I beg to be allowed to express the disappointment I have felt, in receiving from a learned Brahmun controversial remarks on Hindoo Theology, written in a foreign language ; as it is the invariable practice of the natives of all provinces of Hindoosthan to hold their discussions on such subjects in Sangscrita, which is the learned language common to all of them, and in which they may naturally be expected to convey their ideas with perfect correctness, and greater facility than in any foreign tongue : nor need it be alleged that, by adopting this established channel of controversy, the opportunity of appealing to public opinion on the subject must be lost ; as a subsequent translation from the Sungscrita into English may sufficiently serve that purpose. The irregularity of this mode of proceeding, however, gives me room to suspect that the letter in question is the production of the pen of an English gentleman, whose liberality, I suppose, has induced him to attempt an apology, even for the absurd idolatry of his fellow-creatures. If this inference be correct, while I congratulate that gentleman on his progress in a knowledge of the sublime doctrine of the Vaidanta, I must, at the same time, take the liberty of entreating that he will, for the future, prefer consulting the original works written upon those doctrines, to relying on the second-hand

information on the subject, that may be offered him by any person whatsoever

The learned gentleman commences by objecting to the terms discoverer and reformer, in which the Editor of the Calcutta Gazette was pleased to make mention of me. He states, that "people of limited understanding, not being able to comprehend the system of worshipping the invisible Being, have adopted false doctrines, and by that means confounded weak minds in remote times; but due punishment was inflicted on those heretics, and religion was very well established throughout India by the Reverend Shankaracharya and his disciples; who, however, did not pretend to reform or discover them, or assume the title of a reformer or discoverer." In none of my writings, nor in any verbal discussion, have I ever pretended to reform or to discover the doctrines of the unity of God, nor have I ever assumed the title of reformer or discoverer: as far from such an assumption, I have urged in every work that I have hitherto published, that the doctrines of the unity of God are real Hindooism, as that religion was practised by our ancestors, and as it is well known even at the present age to many learned Brahmuns: I beg to repeat a few of the passages to which I allude-

In the introduction to the abridgment of the Vaidanta I have said: "In order, therefore, to vindicate my own faith and that of our forefathers, I have been endeavouring, for some time past, to convince my countrymen of the true meaning of our sacred books; and prove that my aberration deserves not the opprobrium, which some unreflecting persons have been so ready to throw upon me." In another place of the same introduction: "The present is an endeavour to render an abridgment of the same (the Vaidanta) into English; by which I expect to prove to my European friends, that the superstitious practices which deform the Hindoo religion, have nothing to do with the pure spirit of its dictates." In the introduction of the Kainopanishada: "This work will, I trust, by explaining to my countrymen the real spirit of the Hindoo scriptures, which is but the declaration of the unity of God, tend in a great degree to correct the erroneous conceptions which have prevailed

“ with regard to the doctrines they inculcate ;” and in the Preface of the Ishopanishada : “ many learned Brahmuns “ are perfectly aware of the absurdity of idol worship, and “ are well informed of the nature of the pure mode of divine “ worship.” A reconsideration of these passages will, I hope, convince the learned gentleman, that I never advanced any claim to the title either of a reformer, or of a discoverer of the doctrines of the unity of the Godhead. It is not at all impossible that from the perusal of the translation above alluded to, the Editor of the Calcutta Gazette, finding the system of idolatry into which Hindoos are now completely sunk, quite inconsistent with the real spirit of their scriptures, may have imagined that their contents had become entirely forgotten and unknown ; and that I was the first to point out the absurdity of idol worship, and to inculcate the propriety of the pure divine worship, ordained by their Vaidas, their Smritis, and their Pooranas. From this idea, and from finding in his intercourse with other Hindoos, that I was stigmatized by many, however unjustly, as an innovator, he may have been, not unnaturally, misled to apply to me the epithets of discoverer and reformer.

2dly The learned gentleman states : “ There are an immense “ number of books, namely, Vaidas, Shastras, Pooranas, Agamas, “ Tantras, Sutras, and Itihas, besides numerous commentaries “ compiled by many famous theologians, both of ancient and “ modern times, respecting the doctrines of the worship of “ the invisible Being. They are not only written in Sang- “ scrita, but rendered into the Pracreta, Tenuga, Tamol, “ Gujrate, Hindoosthani, Marhutta, and Canari languages, and “ immemorially studied by a great part of the Hindoo nation, “ attached to the adwaitum faith, &c.” This statement of the learned gentleman, as far as it is correct, corroborates indeed my assertion with respect to the doctrines of the worship of the invisible Supreme Spirit being unanimously inculcated by all the Hindoo Shastras, and naturally leads to severe reflections on the selfishness which must actuate those Brahmunnical teachers who, notwithstanding the unanimous authority of the Shastras for the adoption of pure worship, yet, with the view of maintaining the title of God, which they arrogate to themselves, and of deriving pecuniary and other

advantages from the numerous rites and festivals of idol worship, constantly advance and encourage idolatry to the utmost of their power. I must remark, however, that there is no translation of the Vaidas into any of the modern languages of Hindoosthan with which I am acquainted, and it is for that reason that I have translated into Bengali the Vaidanta, the Kainopanishada of the Sama Vaida, Ishopanishada of the Yojur Vaida, &c, with the contents of which none but the learned among my countrymen were at all acquainted.

The learned gentleman states that the translations of the scripture into the vulgar language are rejected by some people, and he assigns as reasons for their so doing, that "if the reader of them doubts the truth of the principles explained in the translation, the divine knowledge he acquired by them becomes a doubtful faith, and that doubt cannot be removed unless he compare them with the original work : in that case, the knowledge he lastly acquired becomes superior, and his study, in the first instance becomes useless, and the cause of repeating the same work." When a translation of a work written in a foreign tongue is made by a person at all acquainted with that language into his native tongue, and the same translation is sanctioned and approved of by many natives of the same country, who are perfectly conversant with that foreign language, the translation, I presume, may be received with confidence, as a satisfactory interpretation of the original work, both by the vulgar and by men of literature.

It must not be supposed, however, that I am inclined to assert that there is not the least room to doubt the accuracy of such a translation ; because the meaning of authors, even in the original works, is very frequently dubious, especially in a language like Sungscrita, every sentence of which, almost, admits of being explained in different senses. But should the possibility of errors in every translation be admitted as reason for withholding all confidence in their contents, such a rule would shake our belief, not only in the principles explained in the translation of the Vaidanta into the current language, but also in all information respecting foreign history and theology obtained by means of translations : in that case, we must either learn all the languages that are

spoken by the different nations in the world, to acquire a knowledge of their histories and religions, or be content to know nothing of any country besides our own. The second reason which the learned gentleman assigns for their objection to the translation is, that "Reading the scripture in the "vulgar languages is prohibited by the Pooranas." I have not yet met with any texts of any Pooranas which prohibit the explanation of the scriptures in the vulgar tongue ; on the contrary, the Pooranas allow that practice very frequently. I repeat one of these declarations from the Shiva Dhurma, quoted by the great Rughunundana. "He who can interpret, according to the ratio of the understanding of his pupils, through "Sungscrita, or through the vulgar languages, or by means "of the current language of the country, is entitled spiritual "father." Moreover, in every part of Hindoostan all professors of the Sungscrita language instructing beginners in the Vaidas, Pooranas, and in other shastras, interpret them in the vulgar languages ; especially spiritual fathers in exposition of those parts of the Vaidas and Pooranas, which allegorically introduce a plurality of gods and idol-worship ; doctrines which tend so much to their own worldly advantage.

The learned gentleman states, that "The first of the "Vaidas prescribes the mode of performing yagam or sacrifice, bestowing daneem or alms ; treats of penance, fasting, "and of worshipping the incarnations, in which the Supreme "Deity has appeared on the earth for divine purposes. The "ceremonies performed according to these modes, forsaking "their fruits, are affirmed by the Vaidas to be mental exercises and mental purifications necessary to obtain the knowledge of the divine nature." I, in common with the Vaidas and the Vaidanta, and Munoo (the first and best of Hindoo lawgivers) as well as with the most celebrated Shancharacharya, deny these ceremonies being necessary to obtain the knowledge of the divine nature ; as the Vaidanta positively declares, in text 36, sec, 4th, chapt. 2d :

অন্তরা চাপি তু তদ্ব্যয়ৈঃ ॥

বেদান্তসূত্রং ॥

"Man may acquire the true knowledge of God, even "without observing the rules and rites prescribed by the

“Vaida for each class ; as it is found in the Vaida that many persons who neglected the performance of the rites and ceremonies, owing to their perpetual attention to the adoration of the Supreme Being, acquired the true knowledge respecting the Supreme Spirit.” The Vaida says : “Many learned true believers never worshipped fire, or any celestial gods through fire.” And also the Vaidánta asserts, in the 1st text of 3d sec. of the 3d chapter. :

সর্ববেদান্তপ্রত্যয়ং চোদনাদ্যবিশেষাৎ ॥

বেদান্তসূত্রং ॥

“The worship authorized by all the Vaidas is one, as the directions for the worship of the only Supreme Being are invariably found in the Vaida, and the epithets of the Supreme and Omnipresent Being, &c. commonly imply God alone.”

Munoo, as I have elsewhere quoted, thus declares on the same point, chap. 12th, text 92d :

যথোক্তান্যপি কৰ্ম্মাণি পরিহায় দ্বিজোত্তমঃ ।

আত্মজ্ঞানে শমে চ স্যাচ্ছোভাসে চ যত্নবান্ ॥

মনুঃ ॥

“Thus must the chief of the twice born, though he neglect the ceremonial rites mentioned in the Shastra, be diligent in attaining a knowledge of God, in controlling his organs of sense, and in repeating the Vaida.”

Again, chapter 4th, text 23d :

বাচ্যেকে জুহুতি প্রাণান্ প্রাণে বাচক সৰ্বদা ।

বাচি প্রাণে চ পশ্যন্তোযজ্ঞনিৰ্ব্বৃতিমকুয়াৎ ॥

মনুঃ ॥

“Some constantly sacrifice their breath in their speech, when they instruct others of God aloud, and their speech in their breath, when they meditate in silence ; perceiving in their speech and breath thus employed the imperishable fruit of a sacrificial offering.”

Text 24th.

জ্ঞানেনৈবাপরে বিপ্রায়জন্তোতৈৰ্ম্মথৈঃ সদা ।

জানমুলাৎ ক্রিয়ামেষাং পশ্যন্তোজানচক্ষুৰা ॥

মনুঃ ॥

“Other Brahmuna incessantly perform those sacrifices

"only; seeing with the eye of divine learning, that the "scriptural knowledge is the root of every ceremonial "observance."

And also the same author declares in the chap. 2d, text 84 :

করন্তি সৰ্ববৈদিকো জুহোতি যজতি ক্রিয়া ।

অকরন্তু কয়ং জেয়ং ব্রহ্ম চৈব প্রজাপতিঃ ॥

মনুঃ ॥

"All rites ordained in the Vaida, oblations to fire and "solemn sacrifices, pass away ; but that which passes not "away is declared to be the syllable Om, thence called "Acshora ; since it is a symbol of God, the Lord of created "beings."

The learned gentleman states, that "the difficulty of "attaining a knowledge of the Invisible and Almighty "Spirit is evident from the preceding verses." I agree with him in that point ; that the attainment of perfect knowledge of the nature of the Godhead is certainly difficult, or rather impossible ; but to read the existence of the Almighty Being in his works of nature, is not, I will dare to say, so difficult to the mind of a man possessed of common sense, and unfettered by prejudice, as to conceive artificial images to be possessed, at once, of the opposite natures of human and divine beings, which idolaters constantly ascribe to their idols ;—strangely believing that things so constructed can be converted by ceremonies into constructors of the universe.

The learned gentleman objects to our introducing songs, although expressing only the peculiar tenets of monotheism, and says :

"But the holding of meetings, playing music, singing "songs, and dancing, which are ranked among carnal pleasures, are not ordained by scripture as mental purification." The practice of dancing in divine worship, I agree, is not ordained by the scripture, and accordingly never was introduced in our worship ; any mention of dancing in the Calcutta Gazette must, therefore, have proceeded from misinformation of the Editor. But respecting the propriety of introducing monotheistical songs in the divine worship, I beg leave to refer the gentleman to the text 114th and 115th

of the 3d chapter of Yagnyavalca, who authorizes not only scriptural music in divine contemplation, but also the songs that are composed by the vulgar. It is also evident that any interesting idea is calculated to make more impression upon the mind, when conveyed in musical verses, than when delivered in the form of common conversation.

The learned gentleman says : " All the Brahmuns in this peninsula are studying the same vaidom as are read in the other parts of the country ; but I do not recollect to have read or heard of one treating on astronomy, medicine, or arms : the first is indeed an ongam of the Vaidam, but the two latter are taught in separate Shastras." In answer to which I beg to be allowed to refer the gentleman to the following text of the Nervana : " The Vaidas, while talking of planets, botany, austere duties, arms, rites, natural consequences, and several other subjects, are purified by the inculcation of the doctrines of the Supreme Spirit." And also to the latter end of the Mahanervana agama.

From the perusal of these texts, I trust, he will be convinced that Vaidas not only treat of astronomy, medicine, and arms, but also of morality and natural philosophy, and that all arts and sciences that are treated of in other Shastras, were originally introduced by the Vaidas : see also Munoo, chapter 12, verses 97 and 98. I cannot of course be expected to be answerable for Brahmuns neglecting entirely the study of the scientific parts of the Vaida, and putting in practice, and promulgating to the utmost of their power, that part of them which, treating of rites and festivals, is justly considered as the source of their worldly advantages and support of their alleged divinity.

I observe, that on the following statement in my Introduction to the Cainopunisheda, viz, "should this explanation given by the Vaida itself, as well as by its celebrated commentator Vyas, not be allowed to reconcile these passages which are seemingly at variance with each other, as those that declare the unity of the invisible Supreme Being, with others which describe a plurality of independent visible gods, the whole work must, I am afraid, not only be stripped of its authority, but looked upon as altogether unintelligible," the learned gentleman has remarked

that " To say the least of this passage, RAM MOHUN ROY " appears quite as willing to abandon as to defend the Scripture of his Religion."

In the foregoing paragraph, however, I did no more than logically confine the case to two points, viz., that the explanation of the Vaidā and of its commentators must either be admitted as sufficiently reconciling the apparent contradictions between different passages of the Vaidā, or must not be admitted. In the latter case, the Vaidā must necessarily be supposed to be inconsistent with itself, and therefore altogether unintelligible, which is directly contrary to the faith of Hindoos of every description ; consequently they must admit that those explanations do sufficiently reconcile the seeming contradictions between the chapters of the Vaidas.

The learned gentleman says that " Their (the attributes' " and incarnations,) worship under various representations, " by means of consecrated objects, is prescribed by the scripture to the human race, by way of mental exercises," &c. I cannot admit that the worship of these attributes under various representations, by means of consecrated objects, has been prescribed by the Vaidā to the HUMAN RACE, as this kind of worship of consecrated objects is enjoined by the Shastra to those only who are incapable of raising their minds to the notion of an invisible Supreme Being. I have quoted several authorities for this assertion in my Preface to the Ishopanishada, and beg to repeat here one or two of them :

অস্মু দেবায়নুষ্যাণাং দিবি দেবায়নীষিণাং ।

কাঙ্কলোক্টে বৃক্ষাণাং যুক্স্যাস্মিন দেবতা ॥

শাততপবচনং ॥

" The vulgar look for their God in water ; men of more " extended knowledge in celestial bodies ; the ignorant in " wood, bricks, and stones ; but learned men in the universal " soul,"

এবঙ্গুণানুসারেণ রূপাণি বিবিধানি চ ।

কল্পিতানি হিতার্থায় ভক্তানাম্পপমেধসাং ॥

মহানির্ঝাণং ॥

" Thus corresponding to the nature of different powers or

"qualities, numerous figures have been invented for the benefit of those who are not possessed of sufficient understanding"

Permit me in this instance to ask, whether every Musulman in Turkey and Arabia, from the highest to the lowest, every Protestant Christian at least of Europe, and many followers of Cabeer and Nanuck, do worship God without the assistance of consecrated objects ? If so, how can we suppose that the human race is not capable of adoring the Supreme Being without the puerile practice of having recourse to visible objects ?

The learned gentleman is of opinion that the attributes of God exist distinctly from God ; and he compares the relation between God and these attributes to that of a king to his ministers, as he says : " If a person be desirous to visit an earthly prince, he ought to be introduced in the first instance by his ministers," &c. ; and "in like manner the Grace of God ought to be obtained by the grace through the worship of his attributes." This opinion, I am extremely sorry to find, is directly contrary to all the Vaidánta doctrines interpreted to us by the most revered Shankaracharya, which are real adwaita or non-duality ; they affirm that God has no second that may be possessed of eternal existence, either of the same nature with himself, or of a different nature from him, nor any second of that nature that might be called either his part or his quality. The 16th text of the 2d section of 3d chap. :

আহ চ তদ্বাত্র ॥

বেদান্তসূত্র ॥

" The Vaidā has declared the Supreme Being to be mere understanding."

The Vaidā says :

সত্য জ্ঞানমন্ত ব্রহ্ম ॥

ঋতিঃ ॥

" God is real existence, wisdom and eternity."

The Vaidā very often calls the Supreme Existence by the epithets of Existent, Wise, and Eternal ; and assigns as the reason for adopting such epithets, that the Vaidā in the first instance speaks of God according to human idea, which views

quality separately from person, in order to facilitate our comprehension of objects. In case these attributes should be supposed, as the learned gentleman asserts, to be separate existences, it necessarily follows, that they must be either eternal or non-eternal. The former case, viz. the existence of a plurality of beings imbued like God himself with the property of eternal duration, strikes immediately at the root of all the doctrines relative to the unity of the Supreme Being contained in the Vaidanta. By the latter sentiment, namely, that the power and attributes of God are not eternal, we are led at once into the belief that the nature of God is susceptible of change, and consequently that He is not eternal, which makes no inconsiderable step towards atheism itself. These are the obvious and dangerous consequences, resulting from the learned gentleman's doctrines, that the attributes of the Supreme Being are distinct existences. I am quite at a loss to know how these attributes of the pure and perfect Supreme Being (as the learned gentleman declares them to exist really and separately, and not fictitiously and allegorically,) can be so sensual and destitute of morality, as the creating attribute or Brahma is said to be, by the Pooranas ; which represent him in one instance as attempting to commit a rape upon his own daughter. The protecting attribute, or Vishnu, is in another place affirmed to have fraudulently violated the chastity of Brinda in order to kill her husband. Shiva, the destroying attribute, is said to have had a criminal attachment to Mohinee, disregarding all ideas of decency. And a thousand similar examples must be familiar to every reader of the Pooranas. I should be obliged by the learned gentleman's shewing how the contemplation of such circumstances, which are constantly related by the worshippers of these attributes, even in their sermons, can be instrumental towards the purification of the mind, conducive to morality, and productive of eternal beatitude. Besides, though the learned gentleman in this instance considers these attributes to be separate existences, yet in another place he seems to view them as parts of the Supreme Being, as he says : " If one part of the ocean be " adored, the ocean is adored." I am somewhat at a loss to understand how the learned gentleman proposes to reconcile

this apparent contradiction. I must observe, however, in this place, that the comparison drawn between the relation of God and those attributes, and that of a king and his ministers, is totally inconsistent with the faith entertained by Hindoos of the present day, who, so far from considering these objects of worship as mere instruments by which they may arrive at the power of contemplating the God of Nature, regard them in the light of independent gods, to each of whom, however absurdly, they attribute almighty power, and a claim to worship, solely on his own account.

The learned gentleman is dissatisfied with the objection mentioned in my translation to worshipping these fictitious representations, and remarks that "the objections to worshipping the attributes are not satisfactorily stated by the author." I consequently repeat the following authorities, which I hope may answer my purpose. The following are the declarations of the Vaidā :

যোহন্যাং দেবতামুপাস্তে অন্যোহসাবন্যোহয়স্মীতি ন
স বেদ যথা পশুরেব স দেবানাং ॥

বৃহদারণ্যকশ্রুতিঃ ॥

"He, who worships any god excepting the Supreme Being, and thinks that he himself is distinct and inferior to that God, knows nothing, and is considered as a domestic beast of these gods."

"A state even so high as that of Brahman does not afford real bliss."

আত্মৈত্যেবোপাসীত ॥

শ্রুতিঃ ॥

"Adore God alone."

"None but the Supreme Being is to be worshipped ; nothing excepting him should be adored by a wise man." I repeat also the following texts of the Vaidānta Darshana :

ভাক্তং বাহনাম্বিজ্ঞাত্বা হি দর্শয়তি ॥

বেদান্তসূত্রং ॥

"The declaration of the Vaidā, that those that worship the celestial gods are the food of such gods, is an allegorical expression, and only means, that they are comforts to the

“ celestial gods as food to mankind; for he who has no faith
 “ in the Supreme Being is rendered subject to these gods.
 “ The Vaidā affirms the same.”

And the revered Shunkaracharya has frequently declared the state of celestial gods to be that of demons in the Bhasya of the Ishopanishada and of others.

To these authorities a thousand others might be added. But should the learned gentleman require some practical grounds for objecting to the idolatrous worship of the Hindoos, I can be at no loss to give him numberless instances, where the ceremonies that have been instituted under the pretext of honouring the all-perfect Author of Nature, are of a tendency utterly subversive of every moral principle.

I begin with Krishna as the most adored of all the incarnations, the number of whose devotees is exceedingly great. His worship is made to consist in the institution of his image or picture, accompanied by one or more females, and in the contemplation of his history and behaviour, such as his perpetration of murder upon a female of the name of Pootana; his compelling great number of married and unmarried women to stand before him denuded; his debauching them and several others, to the mortal affliction of their husbands and relations; his annoying them, by violating the laws of cleanliness and other facts of the same nature. The grossness of his worship does not find a limit here. His devotees very often personify (in the same manner as European actors upon stages do) him and his female companions, dancing with indecent gestures, and singing songs relative to his love and debaucheries. It is impossible to explain in language fit to meet the public eye, the mode in which Muhadava, or the destroying attribute, is worshipped by the generality of the Hindoos: suffice it to say, that it is altogether congenial with the indecent nature of the image, under whose form he is most commonly adored.

The stories respecting him, which are read by his devotees in the Tunttras, are of a nature that, if told of any man, would be offensive to the ears of the most abandoned of either sex. In the worship of Kalee, human sacrifices, the use of wine, criminal intercourse, and licentious songs, are included: the first of these practices has become generally extinct; but it

is believed that there are parts of the country where human victims are still offered.

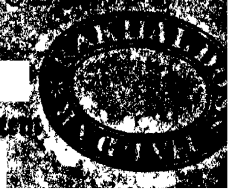
Debauchery, however, universally forms the principal part of the worship of her followers. Nigam and other Tantras may satisfy every reader of the horrible tenets of the worshippers of the two latter deities. The modes of worship of almost all the inferior deities are pretty much the same. Having so far explained the nature of worship adopted by Hindoos in general, for the propitiation of their allegorical attributes, in direct opposition to the mode of pure divine worship inculcated by the Vaidas, I cannot but entertain a strong hope that the learned gentleman, who ranks even monotheistical songs among carnal pleasures, and consequently rejects their admittance in worship, will no longer stand forward as an advocate for the worship of separate and independent attributes and incarnations.

The learned gentleman says, "that the Saviour," meaning Christ, "should be considered a personification of the mercy and kindness of God (I mean actual not allegorical personification)." From the little knowledge I had acquired of the tenets of Christians and those of anti-Christians, I thought there were only three prevailing opinions respecting the nature of Christ; viz. that he was considered by some as the expounder of the laws of God, and the mediator between God and man; by many to be one of the three mysterious persons of the Godhead; whilst others, such as the Jews, say that he was a mere man. But to consider Christ as a personification of the mercy of God is, if I mistake not, a new doctrine in Christianity, the discussion of which, however, has no connexion with the present subject. I however must observe that this opinion which the learned gentleman has formed of Christ being a personification of the mercy of God, is similar to that entertained by Mussulmans, for a period of upwards of a thousand years, respecting Mohummud, whom they call mercy of God upon all his creatures. The learned gentleman in the conclusion of his observations has left, as he says, the doctrines of pure allegory to me. It would have been more consistent with justice had he left pure allegory also to the Vaidas, which declare, "appellations and figures of all kinds are innovations," and which

have allegorically represented God in the figure of the universe : " Fire is his head, the sun and the moon are his two " eyes," &c. ; and which have also represented all human internal qualities by different earthly objects ; and also to Vyas, who has strictly followed the Vaidas in these figurative representations, and to Shankaracharya, who also adopted the mode of allegory, in his Bhashya of the Vaidanta and of the Oopanishadas.

SECOND DEFENCE

CH. RAMMOHUN ROY



THE VAIDAS;

IN REPLY TO

AN APOLOGY FOR THE PRESENT STATE

OF

HINDOO WORSHIP.

BY

RAJAH RAMMOHUN ROY.

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THE learned Brahmun, in his defence of idolatry, thus begins : " Let it not be supposed that the following treatise " has been written with a view to refute the doctrines of " those assuming inventors and self-interested moderns," &c. " It is solely with the intention of expressing the true meaning " of these authorities that this brief treatise has been com- " posed ;" and he thus concludes : " 'The Vaidanta chun- " drica, or lunar light of the Vaidanta, has thus been made " apparent, and thus the glowworm's light has been eclipsed.'" It is very much to be feared that, from the perusal of this treatise, called the lunar light of the Vaidanta, but filled up with satirical fables, abusive expressions, and contradictory assertions, sometimes admitting monotheism, but at the same time blending with it and defending polytheism, those foreign gentlemen, as well as those natives of this country who are not acquainted with the real tenets of the Vaidanta, might on a superficial view form a very unfavourable opinion of that theology, which, however, treats with perfect consistency of the unity and universality of the Supreme Being, and forbids, positively, treating with contempt or behaving ill towards any creature whatsoever.

As to the satire and abuse, neither my education permits any return by means of similar language, nor does the system of my religion admit even a desire of unbecoming retaliation : situated as I am, I must bear them tranquilly.

Besides, a sect of people who are apt to make use of the most foul language, when they feel angry with their supposed deities, cannot of course be expected, when irritated with contradiction, to pay due attention, unless checked by fear, to the propriety of the use of decent expressions,

Moreover, the learned Brahmun at first states that, "in the ancient writers we read that a knowledge of Brahm, or holy knowledge, is independent of acts" (religious rites) ; but he again contradicts this statement, and endeavours to explain it away : "Thus when the Shastras state that absorption may be attained even though the sacrificial fires be neglected, the praise of that holy knowledge is intended, but not the depreciation of meritorious acts" (Brahmunical rites). Here he chooses to accuse his scripture, and ancient holy writers, of exaggerated and extravagant praise of holy knowledge, rather than that the least shock should be given by their authority to the structure of paganism and idolatry. From this instance, the public may perceive how zealous the learned Brahmun and his brethren are, in respect to the preservation of their fertile estate of idolatry, when they are willing to sacrifice to it even their own scriptural authorities.

Upon a full perusal of the treatise, it appears that the arguments employed by the learned Brahmun have no other object than to support the weak system of idol-worship ; in as much as he repeatedly declares, that the adoration of 330,000,000 deities, especially the principal ones, such as Shiva, Vishnu, Kali, Gunesha, the Sun and others, through their several images, has been enjoined by the Shastras, and sanctioned by custom. I am not a little surprised to observe, that after having perused my Preface to the Ishopanishad in Bengali (of which during the last twelve months I have distributed nearly five hundred copies amongst all descriptions of Hindoos), the learned Brahmun has offered no objection to what I have therein asserted, relative to the reason assigned by the same Shastras, as well for the injunction to worship these figured beings, as for the general prevalence of idol-worship in this country.

In that work, I admitted that the worship of these deities was directed by the Shashtra ; but, at the same time, I proved by their own authority, that this was merely a concession made to the limited faculties of the vulgar, with the view of remedying, in some degree, the misfortune of their being incapable of comprehending and adopting the spiritual worship of the true God. Thus, in the aforesaid Preface, I

remarked : “ For they (the Pooranas, Tuntras, &c.) repeatedly declare God to be one, and above the apprehension of the external and internal senses. They indeed expressly declare the divinity of many gods, and the mode of their worship ; but they reconcile those contradicting assertions by affirming frequently, that the directions to worship any celestial beings are only applicable to those who are incapable of elevating their minds to the idea of an invisible being.” And, with the view to remove every doubt as to the correctness of my assertion, I at the same time quoted the most unquestionable authorities, a few of which I shall here repeat.

এবঙ্গুণানুসারেণ রূপাণি বিবিধানি চ ।

কল্পিতানি হিতার্থায় ভক্তানামম্প্রমেধসা ৭ ॥

মহানির্ঝাণ ৭ ॥

“ Thus corresponding to the natures of different powers and qualities, numerous figures have been invented for the benefit of those who are not possessed of sufficient understanding.”

অপ্সু দেবামনুষ্যাণাং দিবি দেবামনীষিণাং ।

কাষ্ঠলৌহৈবু মূৰ্ত্ত্যাণাং যুক্তস্যাত্মনি দেবতা ॥

শাতাতপ বচনং ॥

“ The vulgar look for their gods in water ; men of more extended knowledge in celestial bodies ; the ignorant, in wood, bricks, and stones ; but learned men in the universal soul.”

কিংস্বম্প্রতপসাং নৃণামর্চয়াং দেবচক্ষুষাং ।

দর্শনস্পর্শনপ্রশ্নপ্রশ্নপাদার্চনাদিকং ৭ ॥

শ্রীমদ্ভাগবতং ॥

“ It is impossible for those who consider pilgrimage as devotion, and believe that the divine nature exists in the image, to look up to, communicate with, to petition, and to serve true believers in God.”

Such indeed is the prevalent nature of truth, that when to dispute it is impossible, the learned Brahmun has not been always successful in concealing it, even when the admission is most fatal to his own argument. In p. 28, l. 34,

he says : " But to those it is enjoined who, from a defective " understanding, do not perceive that God exists in every " thing, that they should worship him through the medium " of some created object." In making this acknowledgment, the learned Brahmun has confirmed the correctness of all my assertions ; though the evident conclusion is, that he and all his followers must either immediately give up all pretensions to understanding, or forsake idolatry.

In my former tract, I not only proved that the adoration of the Supreme Being in spirit was prescribed by the Vaida to men of understanding, and the worship of the celestial bodies and their images to ignorant, but I also asserted, that the Vaida actually prohibited the worship of any kind of figured beings by men of intellect and education. A few of the passages quoted by me in my former publications, on which this assertion rests, I also beg leave to repeat.

যোহন্যাং দেবতামুপাস্তে অন্যোঃসাবন্যোহমস্মীতি

ন স বেদ যথা পশুরেব স দেবানাং ॥

বৃহদারণ্যকঃঋতিঃ ॥

" He who worships any God except the Supreme Being, " and thinks that he himself is distinct and inferior to that " God, knows nothing, and is considered a domestic beast " of these gods."

" A state even so high as that of Brahma, does not afford " real bliss."

আত্মৈবোপাসীত ॥

ঋতিঃ ।

" Adore God alone."

আত্মৈবেদং নিত্যমোপাসনং স্যাৎ নান্যৎ কিঞ্চিৎ সমুপাসীত ধীরঃ ॥

ঋতিঃ ॥

" None but the Supreme Being is to be worshipped ; " nothing excepting him should be adored by a wise man."

I repeat also the following text of the Vaidanta :

ভাক্তং বা অনাক্ষবিক্সাৎ তথাহি দর্শয়তি ॥

বেদান্তসূত্রং ॥

" The declaration of the Vaida, that those that worship " the celestial gods are the food of such gods, is an allegorical

“ expression, and only means that they are comforts to the celestial gods, as food to mankind ; for he who has no faith in the Supreme Being, is rendered subject to these gods ; the Vaida affirms the same.”

No reply therefore is, I presume, required of me to the arguments adduced by the learned Brahmun in his treatise for idol-worship ; except that I should offer some additional authorities, confirming exclusively the rational worship of the true God, and prohibiting the worship of the celestial figures and their images. I beg leave accordingly to quote, in the first instance, a few texts of the Vaida :

ভবেব বিদিত্বা অতিমৃত্যুমহতি নানাঃ পদ্ধা বিদ্যাতেষ্যনায় ॥

ঋতিঃ ॥

“ Men may acquire eternal beatitude, by obtaining a knowledge of the Supreme Being alone ; there is no other way to salvation.”

নিত্যোহনিত্যানাং চেতনশ্চেতনানাং একোবহুনাং যোবিদধাতি কামান্ ।

তমাস্বহংবেহনুপশ্যন্তি ধীরাশ্চেবাং শান্তিঃ শান্তী নেতরেষাং ॥

ঋতিঃ ॥

“ To those that acquire a knowledge of Him, the Ruler of the intellectual power, who is eternal amidst the perishable universe, and is the source of sensation among all animate existences, and who alone assigns to so many objects their respective purposes, everlasting beatitude is allotted ; but not to those who are not possessed of that knowledge.”

And in the 4th, 5th, 6th, 7th, and 8th texts of the Kainopanishad, the Vaida has five times successively, denied the divinity of any specific being which men in general worship ; and has affirmed the divinity of that Being solely, who is beyond description and comprehension, and out of the reach of the power of vision, and of the sense of hearing or of smelling. The most celebrated Shankaracharya, in his commentary upon these texts, states that, lest people should suppose Vishnu, Mahadeva, Pavana, Indra, or any other, to be a supreme spirit, the Vaida in this passage disavows positively the divinity of all of them. Again, the Vaida says :

অসূর্য্যানাম তে লোকাস্বত্বেন তয়সাবৃত্তাঃ ।

তাংস্তে প্রেত্যাভিগচ্ছন্তি যে কে চাক্ষহনোজনাঃ ॥

বাক্সনেনয়সংহিতোপনিষদ্ ॥

“Those that neglect the contemplation of the Supreme Spirit, either by devoting themselves solely to the performance of the ceremonies of religion, or by living destitute of religious ideas, shall, after death, assume the state of demons, such as that of the celestial gods, and of other created beings, which are surrounded with the darkness of ignorance.”

It will not, I hope, be supposed inconsistent with the subject in question to mention in this place in what manner the Vaidanta treats of these celestial gods, and how the Vaidanta classes them among the other beings. The Vaidanta (c. 1st, s. 3d, t. 26th) has the following passage :

তদুপরিষ্যপি বাদরাযণঃ সম্ভবান্ ॥

বেদান্তসূত্র ৭ ॥

“Vyas affirms that it is prescribed also to the celestial gods and heavenly beings to attain a knowledge of the Supreme Being, because a desire of absorption is equally possible for them.”

And the Vaidā, in the Moonduc Oopanishad, thus declares :

যঃ সৰ্বজ্ঞঃ সৰ্ববিদ্ যস্য জ্ঞানময়ং তপঃ ।

তস্মাদেতদ্বক্ষ্যনামরূপমক্ষ জায়তে ॥

মুণ্ডকোপনিষৎ ৭ ॥

“From him, who knows all things generally and particularly, and who only by his omniscience created the universe, Bruhmá, and whatever bears appellation, and figure as well as food, all are produced.”

ভক্ষ্যন্ত দেবা বহুধাঃ সৎপ্রসূতাঃ সাধ্যামনুষ্যাঃ পশুবোবয়ান্ সি ।

মুণ্ডকোপনিষৎ ৭ ॥

“From Him (the Supreme Being) celestial gods of many descriptions, Saddha, or beings next to celestial gods, mankind, beasts, birds, all are produced.”

In the Daibee Mahatmya, a work which is as much in circulation among the Hindoos as their daily prayer-book, (c. 1st, t. 66th) the creation of Vishnu, Brahma, and Mahadeva, is most distinctly affirmed.

Munoo the best of all the commentators of the Vaidas, says (chap. 12th, text 85th) :

সর্বেষামপি চৈতেষামানুজ্ঞানং পরংমৃতং।

তজ্ঞানংসর্ববিদ্যানাং প্রাপ্যতে হমৃতং ততঃ॥

মনুঃ॥

“ Of all those duties, answered Bhrigoo, the principal is to acquire from the Oopanishad a true knowledge of the one Supreme Spirit, that is, the most exalted of all sciences. because through that knowledge eternal beatitude is obtained.”

And the same author, in the conclusion of his work on rites and ceremonies, thus directs (t. 92d, c. 12th) :

যথোক্তান্যপি কৰ্ম্মাণি পরিহায় বিজ্ঞোহমঃ।

আনুজ্ঞানে শমে চ স্যাৎ বেদান্ত্যাসে চ যত্নবান্ ॥

মনুঃ॥

“ Thus must the chief of the twice born, though he neglect the ceremonial rites mentioned in the Shastras, be diligent in attaining a knowledge of God, in controlling his organs of sense, and in repeating the Vaidas.”

In the Coolarnuva, “ absorption is not to be effected by the studies of the Vaidas nor by the reading of other Shastras : absorption is effected by a true knowledge of the Supreme Being. O ! Parbuttee, except that knowledge there is no other way to absorption.” Cast or religious order belonging to each sect, is not calculated to be the cause of eternal beatitude, nor is the study of Durshunas or any other Shastras, sufficient to produce absorption : a knowledge of the Supreme Spirit is alone the cause of eternal beatitude.” Mahanervana : “ He who believes that from the highest state of Brahmá to the lowest state of a straw, all are delusions, and that the one Supreme Spirit is the only true being, attains beatitude.” “ Those who believe that the divine nature exists in an image made of earth, stone, metal, wood, or of other materials, reap only distress by their austerities ; but they cannot, without a knowledge of the Supreme Spirit, acquire absorption.”

I am really sorry to observe that, notwithstanding these

authorities and a thousand others of a similar nature, the learned Brahmun appears altogether unimpressed by the luminous manner in which they inculcate the sublime simple spiritual belief in and worship of, one God, and that, on the contrary, he should manifest so much zeal in leading people into an idolatrous belief in the divinity of created and perishable beings.

Idolatry, as now practised by our countrymen, and which the learned Brahmun so zealously supports as conducive to morality, is not only rejected by the Shastras universally, but must also be looked upon with great horror by common sense, as leading directly to immorality and destructive of social comforts. For every Hindoo who devotes himself to this absurd worship, constructs for that purpose a couple of male and female idols, sometimes indecent in form, as representatives of his favorite deities ; he is taught and enjoined from his infancy to contemplate and repeat the history of these, as well as their fellow deities, though the actions ascribed to them be only a continued series of debauchery, sensuality, falsehood, ingratitude, breach of trust, and treachery to friends. There can be but one opinion respecting the moral conduct to be expected of a person, who has been brought up with sentiments of reverence to such beings, who refreshes his memory relative to them almost every day, and who has been persuaded to believe, that a repetition of the holy name of one of these deities, or a trifling present to his image or to his devotee, is sufficient, not only to purify and free him from all crimes whatsoever, but to procure to him future beatitude.

As to the custom or practice to which the learned Brahmun so often refers in defence of idolatry, I have already, I presume, explained in the Preface of the Ishopanishad, the accidental circumstances which have caused idol-worship to flourish throughout the greater part of India ; but, as the learned Brahmun has not condescended to notice any of my remarks on this subject, I beg leave to repeat here a part of them.

“ Many learned Brahmuns are perfectly aware of the “ absurdity of idolatry, and are well informed of the nature “ of the pure mode of divine worship ; but as in the rites, “ ceremonies, and festivals of idolatry they find the source

“ of their comforts and fortune, they not only never fail to protect idol-worship from all attacks, but even advance and encourage it to the utmost of their power, by keeping the knowledge of their scriptures concealed from the rest of the people.” And again : “ It is, however, evident to every one possessed of common sense, that custom or fashion is quite different from divine faith ; the latter proceeding from spiritual authorities and correct reasoning, and the former being merely the fruit of vulgar caprice. What can justify a man, who believes in the inspiration of his religious books, in neglecting the direct authorities of the same works, and subjecting himself entirely to custom and fashion, which are liable to perpetual changes, and depend upon popular whim ? But it cannot be passed unnoticed, that those who practise idolatry, and defend it under the shield of custom, have been violating their customs almost every twenty years, for the sake of a little convenience, or to promote their worldly advantages.” Instances of this sort are mentioned in the preface of the Ishopanishad, and to those I beg leave to recal the attention of the learned Brahmun.

Every reader may observe, that the learned Brahmun in his treatise, written (as he says) on the doctrines of the Vaidanta, has generally neglected to quote any authority for his assertions ; and when he cites the Vaidā or the Vaidanta (which he does sometimes) as his authority, he carefully omits to mention the text or part to which his assertion refers. The validity of theological controversy chiefly depends upon Scriptural authority, but when no authority is offered, the public may judge how far its credibility should extend. I shall, however, make a few remarks on the absurd and contradictory assertions with which the treatise abounds.

The learned Brahmun observes ; “ But if the divine essence itself, and not the energy be extolled, it will be adored under the forms of Brahmá, Vishnu, and Indra, and other male deities.” And in other places, (p. 30, l. 27) : “ So by paying adoration to any material object, animate or inanimate, the Supreme Being himself is adored.” If the truth of the latter assertion be admitted (namely, that God himself is adored by the adoration of any thing whatsoever),

no mark of distinction between the adoration of any visible objects and male deities will exist ; and the former assertion respecting the adoration of the Supreme Being through the male deities only, will appear an absurd restriction.

The learned Brahmun states (p. 19, l. 31), that, " If you believe on the authority of the Scriptures, that there is a Supreme Being can you not believe that he is united to matter ?" A belief in God is by no means connected with a belief of his being united to matter : for those that have faith in the existence of the Almighty, and are endued with common sense, scruple not to confess their ignorance as to his nature or mode of existence, in regard to the point of his relation to matter, or to the properties of matter. How, therefore, can a belief in God's being united to matter, be inferred as a necessary consequence of a belief in his existence ? The learned Brahmun again contradicts himself on this point, saying (p. 38, l. 19) : " The divine essence being supernatural and immaterial, a knowledge of it is to be acquired solely from revelations."

The learned Brahmun (in p. 18, l. 4) : states that, " A quality cannot exist independently of its substance, but substance may exist independently of any quality." Every one possessed of sensation is convinced, that a substance is as much dependent on the possession of some quality or qualities for its existence, as a quality on some substance. It is impossible even to imagine a substance divested of qualities. Despoil it as much as you please, that of magnitude must still remain. I therefore trust that the public will not suppose the above stated doctrines of the learned Brahmun to have been derived from those of the Vaidanta.

It is again stated (p. 21, l. 4) that, " In point of fact, if you admit the existence of matter, as far as it regards yourself, with its twenty-four accidents, as confirmed by universal experience, you can easily conceive that the same properties belong to the Supreme Being." It is easy enough for the learned Brahmun to conceive that the twenty-four properties which are peculiar to animals, and among which all sources of carnal pleasures are included, belong to his supposed deities ; but it is difficult, or rather impossible, for a man untainted with idolatrous principles, to ascribe to

God all such properties as he allows to exist in himself.

The learned Brahmun has drawn an analogy between the operation of the charms of the Vaidas, and that of magic; whereon he says (p. 18, l. 1) : " Can not the charms of the " Vaidas operate as powerfully as those of magic, in producing effects where the cause is not present ? " If the foundation of the Vaidas is held not to be stronger, as the learned Brahmun seems to consider it, than that of magic, I am afraid it will be found to rest on so slender a footing, that its doctrines will hardly be worth discussion.

In p. 24, l. 10, the learned Brahmun states that " The " Vaidanta itself, in treating of the several deities, declares " them to be possessed of forms, and their actions and enjoyments are all dependent on their corporeal nature." But (p. 21, l. 19) he says : " Because the male and female " deities, whose being I contend for, are nothing more than " accidents existing in the Supreme Being."

He thus at one time considers these deities as possessed of a corporeal nature, and at another declares them to be mere accidents in God ; which are quite inconsistent with the attribute of corporeality I am really at a loss to understand, how the learned Brahmun could admit so dark a contradiction into his " Lunar light of the Vaidanta."

The learned Brahmun (in p. 27, l. 6) thus assimilates the worship of the Supreme Being to that of an earthly king, saying " Let us drop the discourse concerning a Supreme " and Invisible Being ; take an earthly king. It is evident " that, to serve him, there must be the medium of materiality. " Can service to him be accomplished otherwise than by " attendance on his person, praising his qualities, or some " similar method ? " Those who believe God to be an almighty, omniscient, and independent existence, which, pervading the universe, is deficient in nothing ; and also know the feeble and dependent nature of earthly kings, as liable to sudden ruin, as harassed by incessant cares and wants, ought never, I presume, to assimilate the contemplation of the Almighty power with any corporeal service acceptable to an earthly king. But as by means of this analogy, the learned Brahmun and his brethren have successfully persuaded their followers to make, in imitation of

presents and bribes offered to princes, pecuniary vows to these supposed deities, to which it would seem none but the learned Brahmun and his brethren have exclusive claim,—and as such analogy has thus become the source of their comforts and livelihood, I shall say no more upon so tender a subject.

He further observes (in p. 22, l. 27) : “ In reverting to “ the subject, you affirm, that you admit the existence of “ matter in human beings, because it is evident to your senses ; “ but deny it with respect to God, because it is not evident to “ your senses,” &c. ; and, “ If this be your method of reasoning, it would appear that your faith is confined to those “ objects only which are evident to your senses.” As far as my recollection goes with respect to the contents of my publications, both in the native language and in English, I believe I never denied the materiality of God, on the mere ground of its not being evident to our senses. The assertion which I quoted, or made use of in my former treatises, is, that the nature of the Godhead is beyond the comprehension of external and internal senses ; which, I presume, implies neither denial of the materiality of God, on the sole ground of his being invisible, nor the limitation of my faith merely to objects evident to the senses. For many things that far surpass the limits of our senses to perceive, or experience to teach, may yet be rendered credible, or even demonstrated by inferences drawn from our experience. Such as the mutual gravitation of the earth and moon towards each other, and of both to the sun ; which facts cannot be perceived by any of our senses, but may be clearly demonstrated by reasoning drawn from our experience. Hence it appears, that a thing is justly denied, only, when found contrary to sense and reason, and not merely because it is not perceptible to the senses.

I have now to notice the friendly advice given me by the learned Brahmun (in p. 23, l 16). “ But at all the events “ divest yourself of the uneasy sensations you profess to experience, at witnessing the worship paid to idols, prepared “ at the expense and labour of another.” In thanking him for his trouble in offering me this counsel. I must, however, beg the learned Brahmun to excuse me, while I acknowledge myself unable to follow it ; and that for several reasons. 1st.

A feeling for the misery and distress of his fellow creatures i to every one not overpowered by selfish motives, I presume rather natural than optional. 2dly. I, as one of their countrymen, and ranked in the most religious sect, of course participate in the disgrace and ridicule to which they have subjected themselves, in defiance of their scriptural authority by the worship of idols, very often under the most shameful forms, accompanied with the foulest language, and most indecent hymns and gestures. 3dly. A sense of the duty which one man owes to another, compels me to exert my utmost endeavours to rescue them from imposition and servitude, and promote their comfort and happiness.

He farther observes (p. 30, l. 19) : " In the like manner, " the King of Kings is served equally by those worshippers " who are acquainted with his real essence, and by those who " only recognize Him under the forms of the deities ; but " in the future distribution of rewards a distinction will be " made." As the learned Brahmun confesses, that the same reward is not promised to the worshippers of figured deities as to the adorers of the Supreme Being, it seems strange that he should persist in alleging that God is truly worshipped in the adoration of figured gods ; for if the worship be in both cases the same, the reward bestowed by a just God must be the same to both ; but the rewards are not the same to both, and therefore the worship of figured deities cannot be considered equal to the adoration of God.

In the same page (l. 7), he compares God to a mighty emperor ; saying, " As a mighty emperor travels through " his kingdom in the garb of a peasant, to effect the welfare " of his subjects, so the King of Kings pervades the universe, " assuming a divine, or even a human form, for the same " benevolent purpose." This comparison seems extremely objectionable, and the inference from it totally inadmissible. For a king being ignorant of things out of the reach of his sight, and liable to be deceived respecting the secrets and private opinions of his subjects, may sometimes be obliged to travel through his kingdom, to acquire a knowledge of their condition, and to promote their welfare personally. But there can be obviously no inducement for an omnipotent being, in whose omniscience also the learned Brahmun, I

dare say, believes, to assume a form in order either to acquaint himself with the affairs of men, or to accomplish any benevolent design towards his creatures.

He again observes, that these figures and idols are representations of the true God, a sight of which serves, as he alleges, to bring that Being to his recollection (p. 30, l. 5): "They are as pictures, which recal to the memory a dear and absent friend, or like the worship of the moon, reflected in various waters."

This observation of the learned Brahmun, induces me to suppose that he must have formed a notion of Godhead quite strange and contemptible: for it is almost impossible for a man, who has a becoming idea of God's superiority to all creatures, to represent Him, as the Hindoos very often do, in a form so shameful; that a description of it is prohibited by common decency; or in a shape so ridiculous, as that piebald kite called Kshyemunkuree, and that of another bird called Neelkunth, or of jakals, &c. And it is equally difficult to believe that a rational being can make use of such objects to bring the All-perfect Almighty Power to his recollection.

He further says (p. 31, l. 32): "If any one assert that the case is otherwise, that the deities, mankind, the heavens, and other objects, have an existence independent of God, that faith in him is sufficient without worship, that they (the deities) cannot meet with reverence, how can that person affect to disbelieve the doctrine of independent existence, or assert that he is a believer in universality, or a follower of the Vaidanta?" To acquit myself from such gross but unfounded accusation as that of my believing material existence to be independent of God, I repeat a few passages from the abridgment of the Vaidanta. (p. 6, l. 8): "Nothing bears true existence excepting God." Again in l. 9, "The existence of whatever thing that appears to us relies on the existence of God." Besides, there is not, I am confident, a single assertion in the whole of my publications, from which the learned Brahmun might justly infer that I believed in the independent existence of deities, mankind, the heavens, or other objects. The public, by an examination of these works, will be enabled to judge how far the learned Brahmun has ventured to brave public opinion, in

the invention of arguments for the defence of idolatry.

He again says (p. 34, l. 28) : " If, by the practice of the prescribed forms in a church, a temple, or a mosque, God be worshipped, how can he be dishonoured by being worshipped under the form of an image, however manufactured ?" Those who contemplate God in a church or mosque, or elevate their minds to a notion of the Almighty Power in any other appropriated place, for the sake of good example, never pay divine homage to these places ; but those that pretend to worship God under the form of an image, consider it to be possessed of divine nature, and at the same time, most inconsistently, as imbued with immoral principles. Moreover, the promoters of the worship of images, by promulgating anecdotes illustrative of the supposed divine power of particular idols, endeavours to excite the reverence of the people, and specially of pilgrims ; who, under these superstitious ideas, are persuaded to propitiate them with large sacrifices of money, and sometimes even by that of their own lives. Having so far entered into this subject, the learned Brahmun will, I hope, be convinced of the impropriety of the analogy which he has drawn between a worship within a certain material object and a worship of a material object.

As to his question (p. 34, l. 32), " is the sight of the image unpleasing ?" My answer must be affirmative. It is extremely natural that, to a mind whose purity is not corrupted by a degrading superstition, the sight of images which are often of the most hideous or indecent description, and which must therefore excite disgust in the minds of the spectator, should be unpleasing. A visit to Calighaut, or Barahnagur, which are only distant four miles from Calcutta, will sufficiently convince the reader of the unpleasant nature of their beloved images. He again asks in the same page, (l. 33) : " Will a beloved friend be treated with disrespect " by being seated on a chair, when he arrives in your house, " or by being presented with fragrant flowers and other offerings ?" To which I shall say no ; but at the same time I must assert that a friend worthy of reverence would not, we may be sure, be at all pleased at being exhibited sometimes in a form, the bare mention of which would be considered as a gross insult to the decorous feelings of the public ; and

sometimes in the shape of a monkey, fish, hog, or elephant, or at being represented as destitute of every virtue, and altogether abandoned. Nor would he believe his host to be possessed of common sense, who, as a token of regard, would altogether neglect his guest, to go and lay fruits and flowers before his picture.

It is said (p. 39, l. 23) : " In the accounts of ancient Greece we meet with the worship of idols, and the practice of austerities, but these acts have been condemned by the more enlightened moderns." I am really glad to observe that the learned Brahmun, more liberally and plainly than could be expected, confesses that idolatry will be totally condemned as soon as the understanding is improved. I, however, beg leave to remark on this instance, that though the idolatry practised by the Greeks and Romans was certainly just as impure, absurd, and puerile as that of the present Hindoos, yet the former was by no means so destructive of the comforts of life, or injurious to the texture of society, as the latter. The present Hindoo idolatry being made to consist in following certain modes and restraints of diet (which according to the authorities of the Mahabharat and other histories were never observed by their forefathers), has subjected its unfortunate votaries to entire separation from the rest of the world, and also from each other, and to constant inconveniences and distress.

A Hindoo, for instance, who affects particular purity, cannot even partake of food dressed by his own brother, when invited to his house ; and if touched by him while eating, he must throw away the remaining part of his meal. In fact, owing to the observance of such peculiar idolatry, directly contrary to the authorities of their scripture, they hardly deserve the name of social beings.

The learned Brahmun further says (p. 23, l. 3) : " If you affirm that you are not an infidel, but that your arguments are in conformity with those of the philosophers who were ignorant of the Vaidas," &c. A remark of this kind cannot, I am sure, be considered as at all applicable to a person who has subjected himself to this writer's remarks only by translating and publishing the principal parts of the Vaidas, and by vindicating the Vaidanta theology ; and who never

advanced on religious controversy any argument which was not founded upon the authorities of the Vaidas and their celebrated commentators. It is, however, remarkable that, although the learned Brahmun and his brethren frequently quote the name of the Vaidas, and other Shastras, both in writing and in verbal discussion, they pay little or no attention in practice to their precepts, even in the points of the most important nature, a few of which I beg leave to notice here. 1st, The adoration of the invisible Supreme Being, although exclusively prescribed by the Oopanishads, or the principal parts of the Vaidas, and also by the Vaidanta Durshun, has been totally neglected, and even discountenanced, by the learned Brahmun and his followers ; the idol-worship, which those authorities permit only to the ignorant, having been substituted for that pure worship. 2dly, Ungeera and Vishnu, and also the modern Rughonundun, authorize a widow to burn herself voluntarily along with the corpse of her husband : but modern Brahmuns, in direct opposition to their authority, allow her relations to bind the mournful and infatuated widow to the funeral pile with ropes and bamboos, as soon as she has expressed a wish to perform the dreadful funeral sacrifice, to which the Brahmuns lend a ready assistance. 3dly, Although an acceptance of money or of a present in the marriage contract of a daughter is most strictly prohibited by the Vaidas and by Munoo (text 98 and 100 of chap. 9). yet the sale of female children under pretence of marriage is practised by nearly two-thirds of the Brahmuns of Bengal and Tirhoot, as well as by their followers generally.

4thly, Yagnyubulkya has authorized the second marriage of a man, while his former wife is living ; but only under certain circumstances of misconduct or misfortune in the latter such as the vice of drinking wine, of deception, of extravagance, of using disagreeable language, or shewing manifest dislike towards her husband ; long protracted and incurable illness, barrenness, or producing only female offspring. In defiance, however, of this restraint, some of them marry thirty or forty women, either for the sake of money got with them at marriage, or to gratify brutal inclinations. Madhosingh, the late Rajah of Tirhoot, through compassion towards that helpless sex, limited, I am told,

within these thirty or forty years, the Brahmuns of that district to four wives only. This regulation, although falling short both of the written law and of that of reason, tends to alleviate in some measure the misery to which women were before exposed, as well as to diminish in some degree domestic strife and disturbance.

5thly. According to the authority of Munoo (text 155, chap. 2d), respect and distinction are due to a Brahmun, merely in proportion to his knowledge ; but on the contrary amongst modern Hindoos, honour is paid exclusively to certain families of Brahmuns, such as the Koolins, &c., however void of knowledge and principle they may be. This departure from law and justice was made by the authority of a native prince of Bengal, named Bullalsen, within the last three or four hundred years. And this innovation may perhaps be considered as the chief source of that decay of learning and virtue, which, I am sorry to say, may be at present observed. For wherever respectability is confined to birth only, acquisition of knowledge, and the practice of morality, in that country, must rapidly decline.

The learned Brahmun objects to the term indescribable, although universally assigned to the Supreme Being by the Vaida, and by the Vaidanta theology, saying (p. 37, l. 20). " It is a wonderful interpretation of the Vaidanta to say that " God is indescribable, although existing, unless indeed he " be looked upon as the production of magic ; as existing in " one sense, and non-existent in another." And again (l. 14), " he, therefore, who asserts that the Supreme Being is " indescribable and at the same time existing, must conceive " that He, like the world, is mutable," &c., In answer to which I beg to refer the learned Brahmun to the 11th text of the 3d Brahmun of the 4th chapter of the Brehदारुण्यuc, the principal part of the Yujoor Vaida, as commented upon by the celebrated Shunkaracharya :

অথাত আদেশোনেতি নেতি নহেতুআদিতি নেত্যান্যং পরমস্ত্যথ
নামধেয়ং সত্যস্য সত্যমিতি প্রাণ্যবৈ সত্যং তেষামেষসত্যং ॥

বৃহদারণ্যকঃ ৩ঃ ১১

" The Vaida having so far described God, by various " absolute and relative epithets, was convinced of its incapa-

“ bility of giving a real description of the nature of the God-
 “ head : language can convey a notion of things only either
 “ by the appellations by which they are already known, or by
 “ describing their figure, accidents, genus, and properties ;
 “ but God has none of these physical circumstances : the
 “ Vaidatherefore attempted to explain him in negative terms.”
 “ (that is, by declaring that whatever thing may be perceived
 “ by the mental faculties, or the external senses, is not God.”)
 “ The Vaida ascribing to God attributes of eternity,
 “ wisdom, truth, &c., shews that it can explain him only by
 “ ascribing those attributes, and applying those epithets, that
 “ are held by man in the highest estimation, without in-
 “ tending to assert the adequacy of such description. He is
 “ the only true existence amidst all dependent existences,
 “ and the true source of our senses.” Also in the text 3d of
 the Cainopanishad :

ন তত্র চক্ষুর্গচ্ছতি ন বাগ্নাচ্ছতি নোমনোন বিদ্বোন বিজ্ঞানীমো
 যথৈতদনুশিষ্যাদন্যদেব তদ্বিদি তাদথো অবিদি তাদধি। ইতি শুক্লম
 পূর্বেষাং যে ন শুদ্ধ্যাচচক্ষিরে ॥

“ Hence no vision can approach him ; no language can
 “ describe him ; no intellectual power can compass or deter-
 “ mine him. We know nothing of how the Supreme Being
 “ should be explained : He is beyond nature, which is above
 “ comprehension : our ancient spiritual parents have thus
 “ explained Him to us.”

It cannot, however, be inferred, from our acknowleg-
 ed ignorance of the nature and attributes of the Supreme
 Being, that we are equally ignorant as to His existence.
 The wonderful structure and growth of even so trifling an
 object as a leaf of a tree, affords proof of an Almighty Super-
 intendent of the universe ; and even the physical world
 affords numerous instances of things whose existence is quite
 evident to our senses, but of whose nature we can form no
 conception ; such as the causes of the sensations of heat and
 vision.

The learned Brahmun attempts to prove the impossibility
 of an adoration of the Deity, saying (p. 33, l. 15) : “ That
 “ which cannot be conceived, cannot be worshipped.” Should
 the learned Brahmun consider a full conception of the nature,

essence, or qualities of the Supreme Being, or a physical picture truly representing the Almighty power, with offerings of flowers, leaves, and viands, as essential to adoration, I agree with the learned Brahmun with respect to the impossibility of the worship of God. But, should adoration imply only the elevation of the mind to the conviction of the existence of the Omnipresent Deity, as testified by His wise and wonderful works, and continual contemplation of His power as so displayed ; together with a constant sense of the gratitude which we naturally owe Him, for our existence, sensation, and comfort.—I never will hesitate to assert, that His adoration is not only possible, and practicable but even incumbent upon every rational creature. For further explanation, I refer the learned Brahmun to the text 47, sect. 4, chap. 3, of the Vaidanta Durshuna.

To his question, " what are you yourselves ?" I suppose I may safely reply for myself, that I am a poor dependent creature ;—subject, in common with others, to momentary changes and liable to sudden destruction.

At p. 45, l. 30, the learned Brahmun, if I rightly understand his object, means to insinuate, that I have adopted the doctrines of those who deny the responsibility of man as a moral agent. I am quite at a loss to conceive from what part of my writings this inference has been drawn, as I have not only never entertained such opinions myself, but have taken pains to explain the passage in the Vaidanta in which this false doctrine is founded. In the Preface to the Ishopanishad, I have said that, " the Vaidanta by declaring that God is every where and every thing is in God, means that nothing is absent from God, and that no thing bears real existence except by the volition of God." And again, in the same page I quoted the example of the most revered teachers of the Vaidanta doctrine, who, " although they declared their faith in the Omnipresent God, according to the doctrines of the Vaidanta, assigned to every creature the particular character and respect he was entitled to."

I omitted to notice the strange mode of argument which the learned Brahmun (at p. 29) has adopted in defence of idolatry. After acknowledging that the least deficiency

in judgment renders man incapable of looking up to an Omnipresent Supreme Being, whereby he mistakes a created object for the great Creator, he insinuates that an erroneous notion in this respect is as likely to lead to eternal happiness, as a knowledge of truth. At l. 5, he says: "And although a person through deficiency in judgment, should be unable to discover the real nature of a thing, does it follow, that his error will prevent the natural effect from appearing? When a man in a dream sees a tiger, is he not in as much alarm as if he saw it in reality?"

This mode of claiming for idol-worship a value equal to that of pure religion, which it can never be admitted to possess, may have succeeded in retaining some of his followers in the delusive dream, from which he is so anxious that they should not be awake. But some of them have, I know, begun to inquire into the truth of those notions in which they have been instructed; and these are not likely to mistake for true, the false analogy that is in the above passage attempted to be drawn; nor will they believe that, however powerful may be the influence of imagination, even under false impressions, future happiness, which depends on God alone, can ever be ranked amongst its effects. Such enquirers will, I hope, at last become sensible that the system of dreaming recommended by the learned Brahmun, however essential to the interests of himself and of his cast, can bring to them no advantage, either substantial or eternal.

As instances of the erroneous confidence which is placed in the repetition of the name of a god to effect purification from sins, noticed by me I may quote the following passages.

He who pronounces "Doorga" (the name of the goddess), though he constantly practise adultery, plunder others of their property, or commit the most heinous crimes, is freed from all sins.

A person pronouncing loudly, "reverence to Huri," even involuntarily, in the state of falling down, of slipping, of labouring under illness, or of sneezing, purifies himself from the foulest crimes.

He who contemplates the Ganges, while walking, sitting, sleeping, thinking of other things, awake, eating,

breathing, and conversing, is delivered from sins.

The circumstances alluded to in this treatise, relative to the wicked conduct of their supposed deities, are perfectly familiar to every individual Hindoo. But those Europeans who are not acquainted with the particulars related of them, may perhaps feel a wish to be in possession of them. I therefore, with a view to gratify their curiosity and to vindicate my assertion, beg to be allowed to mention a few instances in point, with the authorities on which they rest. As I have already noticed the debauchery of Krishna, and his gross sensuality, and that of his fellow deities, such as Shiva and Bruhma, in my reply to the observations of Shunkarashastri, instead of repeating them here, I refer my readers to that reply, and also to the tenth division of the Bhaguvata, to the Hurybungsa or last division of the Mahabharatas, and to the Neguma, as well as to the several Agumas, which give a detailed account of their lewdness and debauchery. As to falsehood, their favourite deity Krishna is more conspicuous than the rest. Jurra-Sindhu, a powerful prince of Behar, having heard of the melancholy murder of his son-in-law perpetrated by Krishna, harassed, and at last drove him out of the place of his nativity (Muthoora) by frequent military expeditions. Krishna in revenge, resolved to deprive that prince of his life by fraud, and in a most unjustifiable manner. To accomplish his object, he and his two cousins, Bheema and Urjoona, declared themselves to be Brahmuns, and in that disguise entered his palace ; where finding him weakened by a religious fast, and surrounded only by his family and priests, they challenged him to fight a duel. He accordingly fought Bheema, the strongest of the three ; who conquered and put him to death.—Vide Subha Purba or second Book of the Maha-Bharuta. Krishna again persuaded Joodhisthir, his cousin, to give false evidence in order to accomplish the murder of Drowna their spiritual father.—Vide Drowna Purba, or seventh Book of the Maha-Bharuth.

Vishnu and others combined in a conspiracy against Buli, a mighty emperor ; but finding his power irresistible, that deity was determined to ruin him by stratagem, and for that purpose appeared to him in the shape of a dwarf, begging alms.

Notwithstanding Buli was warned of the intention of Vishnu yet, impressed with a high sense of generosity, he could not refuse a boon to a beggar ; that grateful deity in return not only deprived him of his whole empire, which he put himself in possession of by virtue of the boon of Buli, but also inflicted on him the disgrace of bondage and confinement in Patal.—Vide latter part of the Hurri Bung, or last book of the Maha-Bharuta.

When the battle of Coorookshetru was decided by the fatal destruction of Doorjodhun, the remaining part of the army of his rival Yoodhisthir, returned to the camp to rest during the night, under the personal care and protection of Mahadaiva. That deity having, however, been cajoled by the flattery offered him by Uswathama, one of the friends of the unfortunate Doorjodhun, not only allowed him to destroy the whole army that was asleep under the confidence of his protection, but even assisted him with his sword to accomplish his bloody purpose—Vide Sousuptik-Purba, or eleventh book of the Maha-Bharuta.

When the Ussoors, at the churning of the ocean, gave the pitcher of the water of immortality in charge to Vishnu, he betrayed his trust by delivering it to their step-brothers and enemies, the celestial gods—Vide first book, or ádi Purba of the Maha-Bharuta.

Instances like these might be multiplied beyond number : and crimes of a much deeper dye might easily be added to the list, were I not unwilling to stain these pages by making them the vehicle of such stories of immorality and vice. May God speedily purify the minds of my countrymen from the corruptness which such tales are too apt to produce ; and lead their hearts to that pure morality, which is inseparable from the true worship of Him !

FOR THE

LIBRARY OF THE



BRAHMINICAL OBSERVANCES.

BY

RAJAH RAMMOHUN ROY.

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1844.

SOOBRAHMUNYU SHASTREE, a diligent observer of Brahmunical tenets, wishing to prove that those Brahmuns who do not study the Vaidas with their subordinate sciences, are degraded from the rank of Brahmunism, prepared and offered an Essay on that subject to the Brahmuns of the province of Bengal, who are generally deficient in those studies. In this, he has advanced three assertions : which, however, have no tendency to establish his position. He alleges 1st, that, to " a person not acquainted with the Vaidas, neither temporary " heavenly enjoyments, nor eternal beatitude, can be allotted." 2dly, that, " he only who has studied the Vaidas is authorized " to seek the knowledge of God ," and 3dly, that " men must " perform without omission all the rites and duties prescribed " in the Vaidas and Smritis before acquiring a thorough " knowledge of God." On these positions he attempts to establish, that the performance of the duties and rites prescribed by the Shastrus for each class according to their religious order, such as the studies of the Vaidas and the offering of sacrifices, &c., is absolutely necessary towards the acquisition of a knowledge of God. We consequently take upon ourselves to offer in our own defence the following remarks, in answer to those assertions.

We admit that it is proper in men to observe the duties and rites prescribed by the Shastru for each class according to their religious order, in acquiring knowledge respecting God, such observance being conducive to that acquisition ; an admission which is not inconsistent with the authorities of the Vaidas and other Shastrus. But we can by no means admit the necessity of observing those duties and rites as indispensable steps towards attaining divine knowledge,

which the learned Shastree pronounces them to be ; for the great Vyas, in his work of the Vaidanta Durshuna, or the explanation of the spiritual parts of the Vaidas, justifies the attainment of the knowledge of God, even by those who never practise the prescribed duties and rites, as appears from the following two passages of Vyas in the same Durshuna.

“অন্তরা চাপি তু তদৃক্ষেঃ।”

“অপি চ স্মর্যতে।”

The celebrated ShunkurAcharyu thus comments upon those two texts : “As to the question, whether such men as have not the sacred fire, or are afflicted with poverty, who profess no religious order whatsoever, and who do not belong to any cast, are authorized to seek divine knowledge or not ? On a superficial view, it appears, that they are not permitted to make such attainments, as the duties prescribed for each class are declared to lead to divine knowledge, and to those duties they are altogether strangers. Such doubt having arisen, the great Vyas thus decides : even a person who professes no religious order, is permitted to acquire knowledge of God ; for it is found in the Vaidas that Ruckyu, Bachuknuee, and others who, like them, did not belong to any class, obtained divine knowledge. It is also mentioned in the sacred tradition, that Sumvurtu and others, living naked and totally independent of the world, who practised no prescribed duties, assumed the rank of the highest devotees.” Besides the texts of the Vaida, such as

“তয়োহি মৈত্রেয়ী ব্রহ্মবাদিনী বভূব।”

“আত্মা বা অরে দুর্জযাঃ।”

show that Muetryee and others, who, being women, had not the option of studying the Vaida, were, notwithstanding, qualified to acquire divine knowledge ; and in the Smriti as well as in the Commentary of the celebrated ShunkurAcharyu, Soolubha and other women are styled knowers of the Supreme Being. Also Bidoor, Dhurmubyadhu, and others of the fourth class, attained the knowledge of God without having an opportunity of studying the Vaidas. All this we find in the sacred traditions : hence those who have a thorough knowledge of the Vaidas and

Smriti, can pay no deference to the opinion maintained by the learned Shastree, that those only who have studied the Vaidas are qualified to acquire the knowledge of God. Moreover, to remove all doubt as to Shoodrus and others being capable of attaining Divine knowledge without the assistance of the Vaidas, the celebrated Commentator, in illustrating the text "Sruvanadhyun," &c., asserts, that "the authority of the Smriti stating that "to all the four classes preaching should be offered," &c. shews that to the sacred tradition and to the Pooranas, and also to the Agumas, all the four classes have equally access;" thus establishing that the sacred traditions, Pooranas, and Agumas without distinction can impart divine knowledge to mankind at large. From the decided opinion of Vyas, and from the precedents given by the Vaidas and sacred traditions, and also from the conclusive verdict of the most revered Commentator, those who entertain respect for those authorities, will not admit the studies of the Vaidas and other duties required of each class to be the only means of acquiring knowledge of God. Hence the sacred tradition, stating that a person, by studying the Geeta alone, had acquired final beatitude, stands unshaken; and also the positive declaration of the great Muhadaiva with regard to the authentic and well-accepted Aguma Shastras, as being the means of imparting divine knowledge to those who study them, will not be treated as inconsequential. If the spiritual parts of the Vaidas can enable men to acquire salvation by teaching them the true and eternal existence of God, and the false and perishable being of the universe, and inducing them to hear and constantly reflect on those doctrines, it is consistent with reason to admit, that the Smriti, and Agumas, and other works, inculcating the same doctrines, afford means of attaining final beatitude. What should we say more?

A

SERMON OF WAR,

PREACHED AT THE

MELODEON,

ON SUNDAY, JUNE 7, 1846.

BY

THEODORE PARKER,

MINISTER OF THE TWENTY-EIGHTH CONGREGATIONAL CHURCH IN BOSTON.

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1846.

SERMON.

"THE LORD IS A MAN OF WAR."—*Exodus, XV. 3.*

"GOD IS LOVE."—*1 John, IV. 8.*

I ASK your attention to a **SERMON OF WAR**. I have waited some time before treating this subject at length, till the present hostilities should assume a definite form, and the designs of the government become more apparent. I wished to be able to speak coolly and with knowledge of the facts, that we might understand the comparative merits of the present war. Besides, I have waited for others, in the churches, of more experience to speak, before I ventured to offer my counsel; and I have thus far waited almost in vain! I did not wish to treat the matter last Sunday, for that was the end of our week of Pentecost, when cloven tongues of flame descend on the city, and some are thought to be full of new wine, and others of the Holy Spirit. The heat of the meetings — good and bad — of that week, could not wholly have passed away from you or me, and we ought to come coolly and consider a subject like this. So the last Sunday I only sketched the back-ground of the picture, to-day intending to paint the horrors of war in front of that "Presence of Beauty in Nature," to which, with its "Meanings" and its "Lessons," I then asked you to attend.

It seems to me that an **IDEA OF GOD** as the Infinite is given to us in our nature itself. But men create a more

definite conception thereof in their own image. Thus a rude savage man, who has learned only the presence of Power in Nature, conceives of God mainly as a FORCE, and speaks of Him as a God of POWER. Such, though not without beautiful exceptions, is the character ascribed to Jehovah in the Old Testament. "The Lord is a man of war." He is "the Lord of Hosts." He kills men, and their cattle. If there is trouble in the enemies' city, it is the Lord who hath caused it. He will "whet his glittering sword and render vengeance to his enemies. He will make his arrows drunk with blood, and his sword shall devour flesh!" It is with the sword that God pleads with all men. He encourages men to fight, and says, "cursed be he that keepeth back his sword from blood." He sends blood into the streets; he waters the land with blood, and in blood he dissolves the mountains. He brandishes his sword before kings, and they tremble at every moment. He treads nations as grapes in a wine-press, and his garments are stained with their life's blood.*

A man who has grown up to read the Older Testament of God revealed in the Beauty of the Universe, and to feel

* Isaiah, lxiii. 1-6. *Noyes's Version.*

The People.

- 1 Who is this, that cometh from Edom?
In scarlet garments from Bozrah?
This, that is glorious in his apparel,
Proud in the greatness of his strength?

Jehovah.

I, that proclaim deliverance,
And am mighty to save.

The People.

- 2 Wherefore is thine apparel red,
And thy garments like those of one that treadeth the wine-vat?

Jehovah.

- 3 I have trodden the wine-vat alone,
And of the nations there was none with me.
And I trod them in mine anger,
And I trampled them in my fury,
So that their life-blood was sprinkled upon my garments,
And I have stained all my apparel

the goodness of God therein set forth — sees Him not as FORCE only, or in chief, but as LOVE. He worships in love the God of Goodness and of Peace. Such is the prevalent character ascribed to God in the New Testament. He is the “God of Love and Peace;” “Our Father,” — “Kind to the unthankful and the unmerciful.” In one word, God is Love. He loves us all, Jew and Gentile, bond and free; all are his children, each of priceless value in his sight. He is no God of Battles; no Lord of Hosts; no man of war. He has no sword, nor arrows; he does not water the earth nor melt the mountains in blood, but “he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust.” He has no garments dyed in blood; curses no man for refusing to fight. He is Spirit — to be worshipped in spirit and in truth! The commandment is: Love one another; resist not evil with evil; forgive seventy times seven; overcome evil with good; love your enemies; bless them that curse you; do good to them that hate you; pray for them that despitefully use you and persecute you.* There is no nation to shut its ports against another — all are men; no caste to curl its lip at inferiors — all are brothers, members of one body, united in the Christ, the ideal man and head of all. The greatest is the most useful. No man is to be master, for the Christ is our teacher. We are to fear no man, for God is our Father.

- 4 For the day of vengeance was in my heart,
And the year of my deliverance was come.
- 5 And I looked, and there was none to help,
And I wondered, that there was none to uphold,
Therefore my own arm wrought salvation for me,
And my fury, it sustained me.
- 6 I trod down the nations in my anger;
I crushed them in my fury.
And spilled their blood upon the ground.

* To show the differences between the Old and New Testament, and to serve as introduction to this discourse, the following passages were read as the morning lesson. Exodus, xv. 1-6; 2 Sam. xxii 32, 35-43. 48; 38. xlv. 3-5; Isa. lxvi. 15, 16; Joel, iii. 9-17, and Matt. v. 3-11. 38-39. 43-45.

These precepts are undeniably the precepts of Christianity; equally plain is it that they are the dictates of man's nature, only developed and active; a part of God's universal revelation — His law writ on the soul of man, established in the nature of things; true after experience and true before all experience. The man of real insight into spiritual things sees and knows them to be true.

Do not believe it the part of a coward to think so. I have known many cowards; yes, a great many; some very cowardly, pusillanimous and faint-hearted cowards; but never one who thought so, or pretended to think so. It requires very little courage to fight with sword and musket, and that of a cheap kind. Men of that stamp are plenty as grass in June. Beat your drum, and they will follow; offer them but eight dollars a month, and they will come — fifty thousand of them, to smite and kill. Every male animal, or reptile, will fight. It requires little courage to kill; but it takes much to resist evil with good — holding obstinately out, active or passive, till you overcome it. Call that non-resistance, if you will; it is the stoutest kind of combat — demanding all the manhood of a man.

I will not deny that war is inseparable from a low stage of civilization; so is polygamy, slavery, cannibalism. Taking men as they were, savage and violent, there have been times when war was unavoidable. I will not deny that it has helped forward the civilization of the race, for God often makes the folly and the sin of men contribute to the progress of mankind. It is none the less a folly or a sin. In a civilized nation like ourselves, it is far more heinous than in the Ojibeways or the Camanches.

War is in utter violation of Christianity. If war be right, then Christianity is wrong, false — a lie. But if Christianity be true — if Reason, Conscience, Religion, the highest faculties of man, are to be trusted — then war is the wrong, the falsehood, the lie. I maintain that war is a Sin; that it is rational infidelity, a denial of Christianity and of God. Every man who understands Christianity by heart — in its relations to man, to society, the nation, the world — knows that war is a wrong. At this day, with all the enlightenment of our age, after the long peace of the nations, war is easily

avoided. Whenever it occurs, the very fact of its occurrence convicts the rulers of a nation either of entire incapacity as statesmen, or else of the worst form of treason — treason to the people, to mankind, to God! There is no other alternative. The very fact of a war shows that the men who cause it must be either Fools or Traitors. I think lightly of what is called Treason against a government. That may be your duty to-day, or mine. Certainly it was our fathers' duty not long ago; now it is our boast and their title to honor. But Treason against the People, against Mankind, against God, is a great Sin, not lightly to be spoken of. But the political authors of a war on this continent, and at this day, are either utterly incapable of a statesman's work, or else guilty of that sin. Fools they are, or traitors they must be.

Let me speak, and in detail, of the EVILS OF WAR. I wish this were not necessary. But we have found ourselves in a war; the Congress has voted our money and our men to carry it on; the Governors call for volunteers; the volunteers come when they are called for. No voice of indignation goes forth out from the heart of the eight hundred thousand souls of Massachusetts; of the seventeen million freemen of the land how few complain; only a man here and there! The Press is well-nigh silent. And the Church, so far from protesting against this infidelity in the name of Christ, is little better than dead. The man of blood shelters himself behind its wall — silent, dark, dead and emblematic. These facts show it is necessary to speak of the evils of war. I am speaking in a city whose fairest, firmest, most costly buildings are warehouses and banks; a city whose most popular Idol is Mammon — the God of Gold; whose Trinity is a Trinity of Coin! I shall speak intelligibly, therefore, if I begin by considering war as a WASTE OF PROPERTY. *It paralyzes industry.* The very fear of it is a mildew upon commerce. Though the present war is but a skirmish, only a few random shots between a squad of regulars and some strolling battalions — a quarrel which in Europe would scarcely frighten even the Pope — yet see the effect of it upon trade. Though the fighting be thousands of miles from

Boston, your stocks fall in the market; the rate of insurance is altered; your dealer in wood piles his boards and his lumber on his wharf, not finding a market. There are few ships in the great Southern mart to take the freight of many; exchange is disturbed. The clergyman is afraid to buy a book, lest his children want bread. So it is with all departments of industry and trade. In war the capitalist is uncertain and slow to venture, so the laborer's hand will be still and his child ill-clad and hungry.

In the late war with England many of you remember the condition of your fisheries, of your commerce; how the ships lay rotting at the wharf. The dearness of cloth, of provisions, flour, sugar, tea, coffee, salt, the comparative lowness of wages, the stagnation of business; the scarcity of money; the universal sullenness and gloom—all this is well remembered now. So is the ruin it brought on many a man.

Yet but few weeks ago some men talked boastfully of a war with England. There are some men who seem to have no eyes nor ears—only a mouth; whose chief function is talk. Of *their* talk I will say nothing,—we look for dust in dry places. But some men thus talked of war, and seemed desirous to provoke it, who can scarce plead ignorance and I fear not folly for their excuse. I leave such to the just resentment sure to fall on them from sober, serious men who dare be so unpopular as to think before they speak, and then say what came of thinking. Perhaps such a war was never likely to take place, and now—thanks to a few wise men—all danger thereof seems at an end. But suppose it had happened—what would become of your commerce, of your fishing smacks on the Banks or along the shore? What of your coasting vessels, doubling the headlands all the way from the St. John's to the Nueces? what of your whale ships in the Pacific? what of your Indiamen, deep freighted with oriental wealth? what of that fleet which crowds across the Atlantic sea, trading with East and West and North and South? I know some men care little for the rich, but when the owners keep their craft in port, where can the "hands" find work or their mouths find bread? The shipping of the United States amounts nearly to

2,500,000 tons. At \$40 a ton, its value is nearly \$100,000,000. This is the value only of those sea-carriages; their cargoes I cannot compute. Allowing one sailor for every 20 tons burthen, here will be 125,000 seamen. They and their families amount to 500,000 souls. In war, what will become of them? A capital of more than \$13,000,000 is invested in the fisheries of Massachusetts alone. More than 19,000 men find profitable employment therein. If each man have but four others in his family — a small number for *that* class — here are more than 95,000 persons in this State alone, whose daily bread depends on this business. They cannot fish in troubled waters, for they are fishermen, not politicians. Where could they find bread or cloth in time of war? In Dartmoor Prison? Ask that of your demagogues who courted war.

Then, too, *the positive destruction of property in war is monstrous.* A ship of the line costs from \$500,000 to \$1,000,000. The loss of a fleet by capture, by fire, or by decay is a great loss. You know at what cost a fort is built, if you have counted the sums successively voted for Fort Adams in Rhode Island, or those in our own harbor. The destruction of forts is another item in the cost of war. The capture or destruction of merchant ships with their freight, creates a most formidable loss. In 1812 the whole tonnage of the United States was scarce half what it is now. Yet the loss of ships and their freight, in "the late war," brief as it was, is estimated at \$100,000,000! Then the loss by plunder and military occupation is monstrous. The soldier, like the savage, cuts down the tree to gather its fruit. I cannot calculate the loss by burning towns and cities. But suppose Boston were bombarded and laid in ashes. Calculate the loss if you can. You may say this could not be, for 'tis easy to say No, as Yes. But remember what befel us in the last war; remember how recently the best defended capitals of Europe — Vienna, Paris, Antwerp — have fallen into hostile hands. Consider how often a strong place — like Coblenz, Maintz, Malta, Gibraltar, St. Juan d'Ulloa — has been declared impregnable, and then been taken; calculate the force which might be brought against this town — and you will see that in eight and forty hours, or half that time, it might

be left nothing but a heap of ruins smoking in the sun! I doubt not the valor of American soldiers, the skill of their engineers, nor the ability of their commanders. I am ready to believe all this is greater than we are told. Still, such are the contingencies of war. If some not very ignorant men had had their way, this would be a probability and perhaps a fact. If we should burn every town from the Tweed to the Thames it would not re-build our own city.

But on the supposition that nothing is destroyed, see the loss which comes from the *misdirection of productive industry*. Your fleets, forts, dock-yards, arsenals, cannons, muskets, swords and the like, are provided at great cost, and yet are unprofitable. They don't pay. They weave no cloth; they bake no bread; they produce nothing. Yet from 1791 to 1832, in 42 years, we expended in these things, \$303,242,576, viz: for the navy, &c., \$112,703,933; for the army, &c., \$190,538,643. For the same time, all other expenses of the nation came to but \$37,158,047. More than eight-ninths of the whole revenue of the nation was spent for purposes of war. In four years, from 1812 to 1815, we paid in this way, \$92,350,519.37. In six years, from 1835 to 1840, we paid annually on the average \$21,328,903, in all \$127,973,418. Our Congress has just voted \$17,000,000 as a special grant for the army alone. The 175,118 muskets at Springfield are valued at \$3,000,000; we pay annually \$200,000 to support that arsenal. The navy yard at Charlestown, with its stores, &c., has cost \$4,741,000. Now, for all profitable returns, this money might as well be sunk in the bottom of the sea. In some countries it is yet worse. There are towns and cities in which the fortifications have cost more than all the houses, churches, shops and other property therein. This happens not among the Sacs and Foxes, but in "Christian" Europe.

Then your soldier is the most unprofitable animal you can keep. He makes no railroads; clears no land; raises no corn. No, he can make neither cloth nor clocks! He does not raise his own bread, mend his own shoes, make his shoulder-knot of glory, nor hammer out his own sword. Yet he is a costly animal, though useless. If the President gets his fifty thousand volunteers — a thing likely to happen, for

though Irish lumpers and hod-men want a dollar or a dollar and a half a day, your free American of Boston will 'list for twenty-seven cents, only having his livery, his feathers, and his "glory" thrown in — then at \$8 a month, their wages amount to \$400,000. Suppose the present government shall actually make advantageous contracts, and the subsistence of the soldier cost no more than in England, or \$17 a month, this amounts to \$850,000. Here are \$1,250,000 to begin with. Then, if each man would be worth a dollar a day at any productive work, and there are 26 work days in the month, here are \$1,300,000 more to be added, making \$2,550,000 a month for the new army of occupation. This is only for the rank and file of the army. The officers, the surgeons, and the chaplains who teach the soldiers to *wad* their muskets with the leaves of the Bible, will perhaps cost as much more; or, in all, something more than \$5,000,000 a month. This of course does not include the cost of their arms, tents, ammunition, baggage, horses and hospital stores — nor the 65,000 gallons of whiskey which the government has just advertised for! What do they give in return? They will give us three things, "Valor," "Glory," and — 'Talk; which, as they are not in the price current, I must estimate as I can, and set them all down in one figure = 0; not worth the whiskey they cost.

New England is quite a new country. Seven generations ago it was a wilderness; now it contains about 2,500,000 souls. If you were to pay all the public debts of these States, and then, in fancy, divide all the property therein by the population, young as we are, I think you would find a larger amount of value for each man than in any other country in the world, not excepting England. The civilization of Europe is old; the nations old,—England, France, Spain, Austria, Italy, Greece; but they have wasted their time, their labor and their wealth in war, and so are poorer than we upstarts of a wilderness. We have fewer fleets, forts, cannon and soldiers for the population, than any other "Christian" country in the world. This is one main reason why we have no national debt; why the women need not toil in the hardest labor of the fields, the quarries and the mines; this is the reason that we are well fed, well clad, well housed; this is the reason that Massachusetts can afford

to spend \$1,000,000 a year for her public schools! War, wasting a nation's wealth, depresses the great mass of the people, but serves to elevate a few to opulence and power. Every despotism is established and sustained by war. This is the foundation of all the aristocracies of the old world — aristocracies of blood. Our famous men are often ashamed that their wealth was honestly got by working, or peddling, and foolishly copy the savage and bloody emblems of ancient heraldry in their assumed coats of arms — industrious men seeking to have a Griffin on their seal! Nothing is so hostile to a true democracy as war. It elevates a few, often bold, bad men, at the expense of the many, who pay the money and furnish the blood for war.

War is a most expensive folly. The Revolutionary war cost the general government directly and in specie \$135,000,000. It is safe to estimate the direct cost to the individual States also at the same sum, \$135,000,000; making a total of \$270,000,000. Considering the interruption of business, the waste of time, property and life, it is plain that this could not have been a fourth part of the whole. But suppose it was a third, then the whole pecuniary cost of the war would be \$810,000,000. At the beginning of the Revolution the population was about 3,000,000; so that war, lasting about eight years, cost \$270 for each person. To meet the expenses of the war each year there would have been required a tax of \$33.75 on each man, woman and child!

In the Florida war we spent between \$30,000,000 and \$40,000,000, as an eminent statesman once said, in fighting five hundred invisible Indians! It is estimated that the fortifications of the city of Paris, when completely furnished, will cost more than the whole taxable property of Massachusetts, with her 800,000 souls. Why, this year our own grant for the army is \$17,000,000. The estimate for the navy is \$6,000,000 more; in all \$23,000,000. Suppose, which is most unlikely, that we should pay no more,—why, that sum alone would support public schools, as good and as costly as those of Massachusetts, all over the United States, offering each boy and girl—bond or free—as good a culture as they get here in Boston, and then leave a balance of \$3,000,000 in our hands! We pay

more for ignorance than we need for education! But \$23,000,000 is not all we must pay this year. A great statesman has said, in the Senate, that our war expenses at present are nearly \$500,000 a day, and the President informs your Congress that \$22,952,904 more will be wanted for the army and navy before next June!

For several years we spent directly more than \$21,000,000 for war purposes, though in time of peace. If a railroad cost \$30,000 a mile, then we might build 700 miles a year for that sum, and in five years could build a railroad therewith from Boston to the farther side of Oregon. For the war money we paid in 42 years, we could have had more than 10,000 miles of railroad, and with dividends at 7 per cent,—a yearly income of \$21,210,000. For military and naval affairs, in eight years, from 1835 to 1843, we paid \$163,336,717. This alone would have made 5,444 miles of railroad, and would produce at 7 per cent. an annual income of \$11,433,569.19.

In Boston there are nineteen public grammar schools, a Latin and English High School. The buildings for these schools—20 in number,—have cost \$653,208. There are also 135 primary schools, in as many houses or rooms. I know not their value, as I think they are not all owned by the city. But suppose them to be worth \$150,000. Then all the school-houses of this city have cost \$303,208. The cost of these 156 schools for this year is estimated at \$172,000. The number of scholars in them is 16,479. Harvard University, the most expensive college in America, costs about \$46,000 a year. Now the ship *Ohio* lying here in our harbor has cost \$834,845, and we pay for it each year \$220,000 more. That is, it has cost \$31,637 more than these 156 school-houses of this city, and costs every year \$2,000 more than Harvard University, and all the public schools of Boston!

The military Academy at West Point contains two hundred and thirty-six cadets; the appropriation for it last year was \$133,000, a sum greater, I think, than the cost of all the colleges in Maine, New Hampshire, Vermont and Massachusetts, with their 1,445 students.

The navy-yard at Charlestown, with its ordnance, stores,

&c., cost \$4,741,000. The cost of the 78 churches in Boston is \$3,246,500; the whole property of Harvard University is \$703,175; the 155 school-houses of Boston are worth \$703,208; in all \$4,652,883. Thus the navy-yard at Charlestown has cost \$99,117 more than the 78 churches and the 155 school-houses of Boston, with Harvard College, its halls, libraries, all its wealth thrown in. Yet what does it teach?

Our country is singularly destitute of public libraries. You must go across the ocean to read the history of the Church or State; all the public libraries in America cannot furnish the books referred to in Gibbon's Rome, or Gieseler's History of the Church. I think there is no public library in Europe which has cost three dollars a volume. There are six—the Vatican, at Rome; the Royal, at Paris; the British Museum, at London; the Bodleian, at Oxford; the University Libraries at Gottingen and Berlin—which contain, it is said, about 4,500,000 volumes. The recent grant of \$17,000,000 for the army is \$3,500,000 more than the cost of those magnificent collections!

There have been printed about 3,000,000 different volumes, great and little, within the last 400 years. If the Florida war cost but \$30,000,000, it is ten times more than enough to have purchased one copy of each book ever printed, at one dollar a volume, which is more than the average cost.

Now all these sums are to be paid by the people, "the dear people," whom our republican demagogues love so well, and for whom they spend their lives, rising early, toiling late, those self-denying heroes, those sainted martyrs of the republic, eating the bread of carefulness for them alone! But how are they to be paid? By a direct tax levied on all the property of the nation, so that the poor man pays according to his little, and the rich man in proportion to his much, each knowing when he pays and what he pays for? No such thing; nothing like it. The people must pay and not know it; must be deceived a little or they would not pay after this fashion! You pay for it in every pound of sugar, copper, coal, in every yard of cloth; and if the counsel of some lovers of the people be followed, you

will soon pay for it in each pound of coffee and tea. In this way the rich man always pays relatively less than the poor; often a positively smaller sum. Even here I think that three-fourths of all the property is owned by one-fourth of the people, yet that one-fourth by no means pays a third of the national revenue. The tax is laid on things men cannot do without,—sugar, cloth, and the like. The consumption of these articles is not in proportion to wealth but persons. Now the poor man, as a general rule, has more children than the rich, and the tax being more in proportion to persons than property, the poor man pays more than the rich. So a tax is really laid on the poor man's children to pay for the war which makes him poor and keeps him poor. I think your captains and colonels, those sons of thunder and heirs of glory, will not tell you so. They tell you so! They know it! Poor brothers, how could they? I think your party newspapers—penny or pound—will not tell you so; nor the demagogues, all covered with glory and all forlorn, who tell the people when to hurrah and for what! But if you cipher the matter out for yourself you will find it so, and not otherwise. Tell the demagogues—whig or democrat—that. It was an old Roman maxim "The people wished to be deceived; let them." Now it is only practiced on; not repeated—in public.

Let us deal justly even with war, giving that its due. There is one class of men who find their pecuniary advantage in it. I mean army contractors, when they chance to be favorites of the party in power; men who let steamboats to lie idle at \$500 a day. This class of men rejoice in a war. The country may become poor, they are sure to be rich. Yet another class turn war to account, get the "glory," and become immortal in song and sermon. I see it stated in a newspaper that the Duke of Wellington has received, as gratuities for his military services, \$5,400,000. and \$40,000 a year in pensions!

But the waste of property is the **smallest** part of the evil. **THE WASTE OF LIFE IN WAR IS YET MORE TERRIBLE.** Human life is a sacred thing. Go out into the lowest street of Boston; take the vilest and most squalid man in that

miserable lane, and he is dear to some one. He is called Brother; perhaps Husband; it may be Father; at least, Son. A human heart, sadly joyful beat over him before he was born. He has been pressed fondly to his mother's arms. Her tears and her smiles have been for him; perhaps also her prayers. His blood may be counted mean and vile by the great men of the earth who love nothing so well as the dear people, for he has no "coat of arms," no liveried servant to attend him, but it has run down from the same first man. His family is ancient as that of the most long descended king. God made him,—made this splendid universe to wait on him and teach him; sent his Christ to save him. He is an immortal soul. To spill that man's blood is an awful sin. It will cry against you out of the ground—Cain! where is thy brother? Now in war you bring together 50,000 men like him on one side, and 50,000 of a different nation on the other. They have no natural quarrel with one another. The earth is wide enough for both—neither hinders the sun from the other. Many come unwillingly; many not knowing what they fight for. It is but accident that determines on which side the man shall fight. The cannons pour their shot—round, grape, canister; the howitzers scatter their bursting shells; the muskets rain their leaden death; the sword, the bayonet, the horses' iron hoof; the wheels of artillery grind the men down into trodden dust. There they lie—the two masses of burning valor—extinguished, quenched, and grimly dead, each covering with his body the spot he defended with his arms. They had no quarrel; yet they lie there, slain by a brother's hand. It is not old and decrepid men, but men of the productive age, full of lusty life.

But it is only the smallest part that perish in battle. Exposure to cold, wet, heat; unhealthy climates, unwholesome food, rum and forced marches—bring on diseases which mow down the poor soldiers worse than musketry and grape. Others languish of wounds, and slowly procrastinate a dreadful and a ten-fold death. Far away, there are widows, orphans, childless old fathers, who pore over the daily news to learn at random the fate of a son, a father, or a husband! They crowd disconsolate into the churches, seeking of God the

comfort men took from them,—praying in the bitterness of a broken heart, while the priest gives thanks for “a famous victory,” and hangs up the bloody standard over his pulpit!

When ordinary disease cuts off a man, when he dies at his duty, there is some comfort in that loss. “’Twas the ordinance of God,” you say. You minister to his wants; you smooth down the pillow for the aching head; your love beguiles the torment of disease, and your own bosom gathers half the darts of death. He goes in his time and God takes him. But when he dies in war, in battle, it is Man who has robbed him of life. It is a murderer that is butchered. Nothing alleviates that bitter, burning smart!

Others not slain are maimed for life. This has no eyes; that no hands; another no feet nor legs. This has been pierced by the lances, and torn with the shot, till scarce any thing human is left. The wreck of a body is crazed with pains God never meant for man. The mother that bore him would not know her child. Count the orphan Asylums in Germany and Holland; go into the hospital at Greenwich, that of the Invalids at Paris, you see the “trophies” of Napoleon and Wellington. Go to the arsenal at Toulon, see the wooden legs piled up there for men now active and whole — and you will think a little of the physical horrors of war.

In Boston there are perhaps about 25,000 able-bodied men between 18 and 45. Suppose them all slain in battle, or mortally hurt, or mown down by the camp-fever, *vomito*, or other diseases of war, and then fancy the distress, the heart-sickness amid wives, mothers, daughters, sons and fathers, here! Yet 25,000 is a small number to be murdered in “a famous victory;” a trifle for a whole “glorious campaign” in a great war. The men of Boston are no better loved than the men of Tamaulipas. There is scarce an old family, of the middle class, in all New England, which did not thus smart in the Revolution; many, which have not, to this day, recovered from the bloody blow then falling on them. Think, wives, of the butchery of your husbands: think, mothers, of the murder of your sons!

Here, too, the burthen of battle falls mainly on the humble class. They pay the great tribute of money; they pay also the horrid tax of blood. It was not your rich men who

fought even the Revolution; not they. Your men of property and standing were leaguings with the British, or fitting out privateers when that offered a good investment, or buying up the estates of more consistent tories — making money out of the nation's dire distress! True, there were most honorable exceptions; but such, I think, was the general rule. Let this be distinctly remembered — that the Burthen of Battle is borne by the humble classes of men; they pay the vast tribute of money; they the awful tax of blood! The "glory" is got by a few; poverty, wounds, death, are for the people!

Military glory is the poorest kind of distinction, but the most dangerous passion. It is an honor to a man to be able to mould iron; to be skilful at working in cloth, wood, clay, leather. It is man's vocation to raise corn — to subdue the rebellious fibre of cotton and convert it into beautiful robes, full of comfort for the body. They are the heroes of the race who abridge the time of human toil and multiply its results; they who win great truths from God, and send them to a people's heart; they who balance the Many and the One into harmonious action — so that all are united and yet each left free. But the glory which comes of epaulets and feathers; that strutting glory which is dyed in blood — what shall we say of it? In this day it is not heroism; it is an imitation of barbarism long ago passed by. Yet it is marvellous how many men are taken with a red coat! You expect it in Europe — a land of soldiers and blood. You are disappointed to find that here the champions of force should be held in honor, and that even the lowest should voluntarily enrol themselves as butchers of men!

Yet more, WAR IS A SIN; A CORRUPTER OF THE PUBLIC MORALS. It is a practical denial of Christianity; a violation of God's eternal law of love. 'This is so plain that I shall say little upon it to-day. Your savagest and most vulgar captain would confess he does not fight as a Christian — but as a soldier; your magistrate calls for volunteers — not as a MAN loving Christianity, and loyal to God; only as GOVERNOR, under oath to keep the Constitution, the tradition of the elders: not under oath to keep the commandment of

God! In war the laws are suspended, violence and cunning rule everywhere. The battle of Yorktown was gained by a lie — though a Washington told it. As a soldier it was his duty. Men “emulate the tiger;” the hand is bloody, and the heart hard. Robbery and murder are the rule, the glory of men. “Good men look sad, but ruffians dance and leap.” Men are systematically trained to burn towns, to murder fathers and sons; taught to consider it “glory,” to do so. The government collects ruffians and cut-throats. It compels better men to serve with these and become cut-throats. It appoints chaplains to blaspheme Christianity; teaching the ruffians how to pray for the destruction of the enemy, the burning of his towns; to do this in the name of Christ and God. I do not censure all the men who serve: some of them know no better; they have heard that a man would “perish everlastingly” if he did not believe the Athanasian creed; that if he questioned the story of Jonah, or the miraculous birth of Jesus, he was in danger of hell-fire, and if he doubted damnation was sure to be damned. They never heard that war was a sin; that to create a war was treason, and to fight in it a wrong. They never thought of thinking for themselves; their thinking was to read a newspaper, or sleep through a sermon. They counted it their duty to obey the government without thinking if that government be right or wrong. I deny not the noble, manly character of many a soldier, his heroism, self-denial and personal sacrifice.

Still, after all proper allowance is made for a few individuals, the whole system of war is unchristian and sinful. It lives only by evil passions. It can be defended only by what is low, selfish, and animal. It absorbs the scum of the cities, pirates, robbers, murderers. It makes them worse — and better men like them. To take one man’s life is murder; what is it to practice killing as an art, a trade; to do it by thousands? Yet I think better of the hands that do the butchering than of the ambitious heads, the cold, remorseless hearts, which plunge the nation into war.

In war the State teaches men to lie, to steal, to kill. It calls for privateers — who are commonly pirates with a national charter — and pirates are privateers with only a personal charter. Every camp is a school of profanity, vio-

lence, licentiousness, and crimes too foul to name. It is so without sixty-five thousand gallons of whiskey. This is unavoidable. It was so with Washington's army, with Cornwallis's, with that of Gustavus Adolphus's — perhaps the most moral army the world ever saw. The soldier's life generally unfits a man for the citizen's! When he returns from a camp, from a war, back to his native village, he becomes a curse to society and a shame to the mother that bore him. Even the soldiers of the Revolution, who survived the war, were mostly ruined for life — debauched, intemperate, vicious and vile. What loathsome creatures so many of them were! They bore our burthen — for such were the real martyrs of that war, not the men who fell under the shot! How many men of the rank and file in the late war have since become respectable citizens?

To show how incompatible are War and Christianity, suppose that the most Christian of Christ's disciples, the well-beloved John, were made a navy-chaplain, and some morning, when a battle is daily looked for, should stand on the gun-deck, amid lockers of shot, his Bible resting on a cannon, and expound Christianity to men with cutlasses by their side! Let him read for the morning lesson the Sermon on the Mount — and for text take words from his own Epistle — so sweet, so beautiful, so true: "Every one that loveth is born of God, and knoweth God, for God is Love." Suppose he tells his strange audience that all men are brothers; that God is their common father; that Christ loved us all — showing us how to live the life of love — and, then, when he had melted all those savage hearts by words so winsome and so true — let him conclude, "Blessed are the men-slayers! Seek first the glory which cometh of battle. Be fierce as tigers. Mar God's image in which your brothers are made. Be not like Christ, but Cain who slew his brother! When you meet the enemy, fire into their bosoms; kill them in the dear name of Christ; butcher them in the spirit of God. Give them no quarter — for we ought not to lay down our lives for the brethren — only the murderer hath eternal life!"

Yet great as are these threefold evils — there are times

when the soberest men and the best men have welcomed it, coolly and in their better moments. Sometimes, a people long oppressed, has "petitioned, remonstrated, cast itself at the feet of the throne," with only insult for answer to its prayer. Sometimes there is a contest between a falsehood and a great truth; a war for freedom of mind, heart and soul; yes, a war for a man's body, his wife's and children's body, for what is dearer to men than life itself — for the inalienable Rights of man, for the Idea that all are born free and equal. It was so in the American Revolution — in the English, in the French Revolution. In such cases men say, "Let it come." They take down the firelock in sorrow; with a prayer they go forth to battle, asking that the Right may triumph. Much as I hate war I cannot but honor such men. Were they better, yet more heroic, even war of that character might be avoided. Still it is a colder heart than mine which does not honor such men, though it believes them mistaken. Especially do we honor them, when it is the few, the scattered, the feeble, contending with the many and the mighty; the noble fighting for a great idea, and against the base and tyrannical. Then most men think the gain, the triumph of a great Idea, is worth the price it costs, the price of blood. Still, without stopping to touch that question, If man may ever shed the blood of man, I think even such wars as that wholly unchristian; that they may now be avoided, and the result won in a manlier, yes, a wholly Christian way.

Now, to make the evils of war still clearer, and to bring them home to your door, let us suppose there was war between the counties of Suffolk, on the one side, and Middlesex on the other; this army at Boston, that at Cambridge. Suppose the subject in dispute was the boundary line between the two — Boston claiming a pitiful acre of flat land, which the ocean at low tide disdained to cover. To make sure of this Boston seizes whole miles of flats, unquestionably not its own. The rulers on one side are Fools, and Traitors on the other. The two commanders have issued their proclamations; the money is borrowed; the whiskey provided; the soldiers — Americans, Negroes, Irishmen, all the able-bodied

men — are enlisted. Prayers are offered in all the churches, and sermons preached, showing that God is a man of war, and Cain his first saint — an early Christian — a Christian before Christ. The Bostonians wish to seize Cambridge, burn the houses, churches, college-halls, and plunder the library. The men of Cambridge wish to seize Boston, burn its houses and ships, plundering its wares and its goods. Martial law is proclaimed on both sides. The men of Cambridge cut asunder the bridges, and make a huge breach in the mill-dam — planting cannon to enfilade all those avenues. Forts crown the hill-tops, else so green. Men, madder than lunatics, are crowded into the Asylum. The Bostonians re-build the old fortifications on the Neck; replace the forts on Beacon-hill, Fort-hill, Copp's-hill, leveling houses to make room for redoubts and bastions. The batteries are planted, the mortars got ready; the furnaces and magazines are all prepared. The three hills are grim with war. From Copp's-hill men look anxious to that memorable height the other side of the water. Provisions are cut off in Boston; no man may pass the lines; the aqueduct refuses its genial supply; children cry for their expected food. The soldiers parade — looking somewhat tremulous and pale; all the able-bodied have come, the vilest most willingly; some are brought by force of drink, some by force of arms. Some are in brilliant dresses — some in their working frocks. The banners are consecrated by solemn words.* Your church-towers are military posts of observation. There are Old Testament prayers to the "God of Hosts" in all the churches of Boston; prayers that God would curse the men of Cambridge, make their wives widows, their children fatherless, their houses a ruin, the men corpses, meat for the beast of the field and the bird of the air. Last night the Bostonians made a feint of attacking Charlestown, raining bombs and red hot cannon-balls from Copp's-hill, till they have burnt a thousand houses, where the British burnt not half so many. Women and children fled screaming from the blazing rafters of their homes. The men of Middlesex crowd into Charlestown.

* See the appropriate forms of prayer for that service by the present Bishop of Oxford, in Jay's Address before the American Peace Society, in 1845.

In the mean time the Bostonians hastily repair a bridge or two; some pass that way, some over the Neck—all stealthily by night—and while the foe expect them at Bunker's, amid the blazing town, they have stolen a march and rush upon Cambridge itself. The Cambridge men turn back. The battle is fiercely joined. You hear the cannon, the sharp report of musketry. You crowd the hills, the housetops; you line the Common, you cover the shore—yet you see but little in the sulphurous cloud. Now the Bostonians yield a little—a reinforcement goes over. All the men are gone; even the gray-headed who can shoulder a firelock. They plunge into battle mad with rage, madder with rum. The chaplains loiter behind.

" Pious men, whom duty brought,
To dubious verge of battle fought,
To shrive the dying, bless the dead!"

The battle hangs long in even scale. At length it turns. The Cambridge men retreat—they run—they fly. The houses burn. You see the churches and the colleges go up, a stream of fire. That library—founded 'mid want and war and sad sectarian strife, slowly gathered by the saving of two centuries, the hope of the poor scholar, the boast of the rich one—is scattered to the winds and burnt with fire, for the solid granite is blasted by powder, and the turrets fall. Victory is ours. Ten thousand men of Cambridge lie dead; eight thousand of Boston. There writhe the wounded; men who but few hours before were poured over the battle-field a lava flood of fiery valor—fathers, brothers, husbands, sons. There they lie, torn and mangled; black with powder; red with blood; parched with thirst; cursing the load of life they now must bear with bruised frames and mutilated limbs. Gather them into hasty hospitals—let this man's daughter come to-morrow and sit by him, fanning away the flies; he shall linger out a life of wretched anguish unspoken and insupportable, and when he dies his wife religiously will keep the shot which tore his limbs. There is the battle-field! Here the horse charged; there the howitzers scattered their shells, pregnant with death; here the murderous canister and grape mowed down the

crowded ranks; there the huge artillery, teeming with murder was dragged o'er heaps of men—wounded friends who just now held its ropes, men yet curling with anguish, like worms in the fire. Hostile and friendly, head and trunk are crushed beneath those dreadful wheels. Here the infantry showered their murdering shot. That ghastly face was beautiful the day before—a sabre hewed its half away.

“The earth is covered thick with other clay,
Which her own clay must cover, heaped and pent,
Rider and horse, friend, foe, in one red burial blent.”

Again 'tis night. Oh, what a night, and after what a day! Yet the pure tide of woman's love—which never ebbs since earth began—flows on in spite of war and battle. Stealthily, by the pale moonlight, a mother of Boston treads the weary miles to reach that bloody spot; a widow she—seeking among the slain her only son. The arm of power drove him forth reluctant to the fight. A friendly soldier guides her way. Now she turns over this face, whose mouth is full of purple dust, bit out of the ground in his extremest agony—the last sacrament offered him by Earth herself; now she raises that form, cold, stiff, stony and ghastly as a dream of hell. But, lo! another comes—she too a woman—younger and fairer, yet not less bold, a maiden from the hostile town to seek her lover. They meet—two women among the corpses; two angels come to Golgotha, seeking to raise a man. There he lies before them; they look,—yes 'tis he you seek; the same dress, form, features too;—tis he, the Son, the Lover. Maid and mother could tell *that* face in any light. The grass is wet with his blood. Yes, the ground is muddy with the life of men. The mother's innocent robe is drabbled in the blood her bosom bore. Their kisses, groans and tears recall the wounded man. He knows the mother's voice; that voice yet more beloved. His lips move only, for they cannot speak. He dies! The waxing moon moves high in heaven, walking in beauty 'mid the clouds, and murmurs soft her cradle song unto the slumbering earth. The broken sword reflects her placid beams. A star looks down and is imaged back in a pool of blood. The cool night wind plays in the

branches of the trees shivered with shot. Nature is beautiful—that lovely grass underneath their feet; those pendulous branches of the leafy elm; the stars and that romantic moon lining the clouds with silver light! A groan of agony, hopeless and prolonged, wails out from that bloody ground. But in yonder farm the whippoorwill sings to her lover all night long; the rising tide ripples melodious against the shores. So wears the night away,—Nature, all sinless, round that field of wo.

“The morn is up again, the dewy morn,
With breath all incense and with cheek all bloom,
Laughing the clouds away with playful scorn,
And living as if earth contained no tomb,
And glowing into day.”

What a scene that morning looks upon! I will not turn again. Let the dead bury their dead. But their blood cries out of the ground against the rulers who shed it,—Cain! where are thy brothers? What shall the Fool answer? What the Traitor say?

Then comes thanksgiving in all the churches of Boston. The consecrated banners, stiff with blood and “glory,” are hung over the altar. The minister preaches and the singer sings: “The Lord hath been on our side. He treadeth the people under me. He teacheth my hands to war, my fingers to fight. Yea, He giveth me the necks of mine enemies; for the Lord is his name; and ‘twas a famous victory!” Boston seizes miles square of land; but her houses are empty; her wives widows; her children fatherless. Rachel weeps for the murder of her innocents—yet dares not rebuke the rod.

I know there is no fighting across Charles River, as in this poor fiction; but there was once, and instead of CHARLES say RIO GRANDE; for CAMBRIDGE read METAMORAS, and 'tis what your President recommended; what your Congress enacted; what your Governor issued his proclamation for; what your volunteers go to accomplish:—yes, what they fired cannon for on Boston Common t'other day. I wish *that* were a fiction of mine!

We are waging a most iniquitous war — so it seems to me.

I know I may be wrong. But I am no partizan, and if I err, it is not wilfully, not rashly. I know the Mexicans are a wretched people — wretched in their origin, history and character. I know but two good things of them as a people — they abolished negro slavery, not long ago; they do not covet the lands of their neighbors. True, they have not paid all their debts, but it is scarcely decent in a nation with any repudiating States to throw the first stone at her for that!

I know the Mexicans cannot stand before this terrible Anglo-Saxon race, the most formidable and powerful the world ever saw; a race which has never turned back; which, though it number less than forty millions, yet holds the Indies, almost the whole of North America; which rules the commerce of the world; clutches at New Holland, China, New Zealand, Borneo, and seizes island after island in the farthest seas; — the race which invented steam as its awful type. The poor, wretched Mexicans can never stand before us. How they perished in battle! They must melt away as the Indians before the white man. Considering how we acquired Louisiana, Florida, Oregon, I cannot forbear thinking that this people will possess the whole of the continent before many years; perhaps before the century ends. But this may be had fairly; with no injustice to any one; by the steady advance of a superior race, with superior ideas and a better civilization; by commerce, trade, arts, by being better than Mexico, wiser, humaner, more free and manly. Is it not better to acquire it by the school-master than the cannon; by peddling cloth, tin, any thing rather than bullets? It may not all belong to this Government — and yet to this race. It would be a gain to mankind if we could spread over that country the Ideas of America — that all men are born free and equal in rights, and establish there political, social and individual freedom. But to do that we must first make real these ideas at home.

In the general issue between this race and that, we are in the right. But in this special issue, and this particular war, it seems to me that we are wholly in the wrong; that our invasion of Mexico is as bad as the partition of Poland in the last century and in this. If I understand the matter — the whole movement, the settlement of Texas, the Texan

revolution, the annexation of Texas, the invasion of Mexico has been a movement hostile to the American idea,—a movement to extend Slavery. I do not say such was the design on the part of the people, but on the part of the politicians who pulled the strings. I think the papers of the Government and the debates of Congress prove that. The annexation has been declared unconstitutional in its mode,—a virtual dissolution of the Union—and that by very high and well known authority. It was expressly brought about for the purpose of extending Slavery. An attempt is now made to throw the shame of this on the Democrats. I think the Democrats deserve the shame; but I could never see that the Whigs, on the whole, deserved it any less; only they were not quite so open. Certainly, their leaders did not take ground against it,—never as against a modification of the tariff! When we annexed Texas we of course took her for better or worse, debts and all, and annexed her war along with her. I take it every body knew that; though now some seem to pretend a decent astonishment at the result. Now one party is ready to fight for it as the other! The North did not oppose the annexation of Texas. Why not? They knew they could make money by it. The eyes of the North are full of cotton; they see nothing else, for a *web* is before them; their cars are full of cotton, and they hear nothing but the buzz of their mills; their mouth is full of cotton, and they can speak audibly but two words—'Tariff, Tariff, Dividends, Dividends. Yes, the talent of the North is blinded, deafened, gagged with its own cotton. The North clamored loudly when the nation's treasure was removed from the United States Bank;—it is almost silent at the annexation of a slave territory big as the kingdom of France, encumbered with debts—loaded with the entailment of war! Northern Governors call for soldiers; our men volunteer to fight in a most infamous war for the extension of slavery! Tell it not in Boston, whisper it not in Faneuil Hall, lest you waken the slumbers of your fathers, and they curse you as cowards and traitors unto men! Not satisfied with annexing Texas and a war, we next invaded a territory which did not belong to Texas, and built a fort on the Rio Grande, where, I take it, we had no more right than the British, in

1841, had on the Penobscot or the Saco. Now the Government and its Congress would throw the blame on the innocent, and say war exists "by the act of Mexico!" If a lie was ever told, I think this is one. Then the "dear people" must be called on for money and men, for "the soil of this free republic is invaded," and the Governor of Massachusetts, one of the men who declared the annexation of Texas unconstitutional, recommends the war he just now told us to pray against, and appeals to our "patriotism," and "humanity," as arguments for butchering the Mexicans, when they are in the right and we in the wrong! The Maxim is held up, "Our country right or wrong;" "Our country howsoever bounded;" and it might as well be, "Our country, howsoever governed." It seems popularly and politically forgotten that there is such a thing as RIGHT. The nation's neck invites a Tyrant. I am not at all astonished that Northern Representatives voted for all this work of crime. They are no better than Southern Representatives; scarcely less in favor of slavery, and not half so open. They say: Let the North make money, and you may do what you please with the nation; and we will choose governors that dare not oppose you, for, though we are descended from the Puritans we have but one article in our creed, we never flinch from following, and that is—to make money; honestly, if we can; if not, as we can!

Look through the action of your government, and your Congress. You see that no reference has been had in this affair to Christian ideas; none to Justice and the eternal Right. Nay, none at all! In the Churches, and among the people, how feeble has been the protest against this great wrong. How tamely the people yield their necks—and say: "Take our sons for the war—we care not, right or wrong." England butchers the Sikhs in India—her generals are elevated to the peerage, and the head of her church writes a form of thanksgiving for the victory—to be read in all the churches of that Christian land.* To make

* *Form of Prayer and Thanksgiving to Almighty God.*

"O Lord God of Hosts, in whose hand is power and might irresistible, we thine unworthy servants, most humbly acknowledge thy goodness in the victories lately vouchsafed to the armies of our Sov-

it still more abominable, the blasphemy is enacted on Easter Sunday, the great Holiday of men who serve the Prince of Peace. We have not had prayers in the churches, for we have no political Archbishop. But we fired cannon in joy that we had butchered a few wretched men—half starved, and forced into the ranks by fear of death! Your

ereign over a host of barbarous invaders who sought to spread desolation over fruitful and populous provinces enjoying the blessings of peace, under the protection of the British Crown. We bless Thee, O Merciful Lord, for having brought to a speedy and prosperous issue a war to which no occasion had been given by injustice on our part, or apprehension of injury at our hands! To Thee, O Lord, we ascribe the glory! It was thy wisdom which guided the counsel! Thy power which strengthened the hands of those whom it pleased Thee to use as Thy instruments in the discomfiture of the lawless aggressor and the frustration of his ambitious designs! From Thee, alone, cometh the victory, and the spirit of moderation and mercy in the day of success, Continue, we beseech Thee, to go forth with our armies, whensoever they are called into battle in a righteous cause; and dispose the hearts of their leaders to exact nothing more from the vanquished than is necessary for the maintenance of peace and security against violence and rapine.

“Above all, give Thy grace to those who preside in the councils of our Sovereign, and administer the concerns of her widely extended dominions, that they may apply all their endeavors to the purposes designed by Thy good Providence in committing such power to their hands, the temporal and spiritual benefit of the nations entrusted to their care.

“And whilst Thou preservest our distant possessions from the horrors of war, give us peace and plenty at home, that the earth may yield her increase, and that we, Thy servants, receiving Thy blessings with thankfulness and gladness of heart, may dwell together in unity, and faithfully serve Thee, to thy honor and glory through Jesus*Christ our Lord, to whom, with Thee and the Holy Ghost, belong all dominion and power, both in heaven and earth, now and forever. Amen.”—See a delence of this Prayer, &c., in the London “Christian Observer” for May, p. 319, and for June, p. 346, &c.

Would you know what he gave thanks for on Easter Sunday? Here is the history of the Battle:

“This battle had begun at six, and was over at eleven o’clock; the hand-to-hand combat commenced at nine, and lasted scarcely two hours. *The river was full of sinking men.* For two hours, volley after volley was poured in upon the human mass—the stream being *literally red with blood, and covered with the bodies of the slain.* At last, the musket ammunition becoming exhausted, the infantry fell to the rear, the horse artillery plying grape, till not a man was visible within range. NO COMPASSION WAS FELT OR MERCY SHOWN.” But “’twas a famous victory!”

Peace Societies, and your Churches, what can they do? What dare they? Verily, we are a faithless and perverse generation. God be merciful to us, sinners as we are!

But why *talk* forever? What shall we do? In regard to this present war, we can refuse to take any part in it; we can encourage others to do the same; we can aid men, if need be, who suffer because they refuse. Men will call us traitors, what then? 'That hurt nobody in '76! We are a rebellious nation; our whole history is treason; our blood was attainted before we were born; our Creeds are infidelity to the Mother-church; our Constitution treason to our Father-land. What of that? Though all the Governors in the world bid us commit treason against Man, and set the example, let us never submit. Let God only be a Master to control our Conscience!

We can hold public meetings in favor of Peace, in which what is wrong shall be exposed and condemned. It is proof of our cowardice that this has not been done before now. We can show in what the infamy of a nation consists; in what its real glory. One of your own men, the last summer, startled the churches out of their sleep, by his manly trumpet, talking with us, and telling that the true grandeur of a nation was Justice not glory, Peace not war.

We can work now for future times, by taking pains to spread abroad the Sentiments of Peace, the Ideas of Peace, among the people in schools, churches—every where. At length we can diminish the power of the National Government, so that the people alone shall have the power to declare war, by a direct vote—the Congress only to recommend it. We can take from the Government the means of war by raising only revenue enough for the nation's actual wants, and raising that directly, so that each man knows what he pays, and when he pays it, and then he will take care that it is not paid to make him poor and keep him so. We can diffuse a real practical Christianity among the people, till the mass of men have courage enough to overcome evil with good, and look at war as the worst of treason and the foulest infidelity!

Now is the time to push and be active. War itself gives

weight to words of peace. There will never be a better time, till we make the times better. It is not a day for cowardice, but for heroism. Fear not that the "honor of the nation" will suffer from Christian movements for Peace. What if your men of low degree are a vanity, and your men of high degree are a lie? That is no new thing. Let true men do their duty, and the lie and the vanity will pass each to its reward. Wait not for the Churches to move, or the State to become Christian. Let us bear our testimony like men, not fearing to be called Traitors, Infidels; fearing only to be such.

I would call on Americans, by their love of our country, its great ideas, its real grandeur, its hopes, and the memory of its fathers—to come and help save that country from infamy and ruin, I would call on Christians, who believe that Christianity is a Truth, to lift up their voice, public and private, against the foulest violation of God's law, this blasphemy of the Holy Spirit of Christ, this worst form of infidelity to Man and God. I would call on all men, by the one nature that is in you, by the great human heart beating alike in all your bosoms, to protest manfully against this desecration of the earth, this high treason against both Man and God. Teach your rulers that you are Americans, not Slaves; Christians, not Heathen; Men, not Murderers, to kill for hire! You may effect little in this generation, for its head seems crazed and its heart rotten. But there will be a day after to-day. It is for you and me to make it better; a day of peace, when nation shall no longer lift up sword against nation; when all shall indeed be brothers, and all blest. Do this—you shall be worthy to dwell in this beautiful land; Christ will be near you; God work with you—and bless you forever!

This present trouble with Mexico may be very brief; surely it might be even now brought to an end with no unusual manhood in your rulers. Can we say we have not deserved it? Let it end, but let us remember that war, horrid as it is, is not the worst calamity which ever befalls a people. It is far worse for a people to lose all reverence for Right, for Truth, all respect for Man and God; to care more for the freedom of Trade than the freedom of Men!

more for a tariff than millions of souls. This calamity came upon us gradually, long before the present war, and will last long after that has died away. Like People like Ruler, is a true word. Look at your rulers, Representatives, and see our own likeness! We reverence Force, and have forgot there is any Right beyond the vote of a Congress or a people; any good beside Dollars; any God but Majorities and Force. I think the present war, though it should cost 50,000 men and \$50,000,000, the smallest part of our misfortune. Abroad we are looked on as a nation of swindlers and men-stealers! What can we say in our defence? Alas, the nation is a traitor to its great idea, — that all men are born equal, each with the same inalienable rights. We are infidels to Christianity. We have paid the price of our shame.

There have been dark days in this nation before now. It was gloomy — when Washington with his little army fled through the Jerseys. It was a long dark day from '83 to '89. It was not so dark as now; the nation never so false. There was never a time when resistance to tyrants was so rare a virtue; when the people so tamely submitted to a wrong. Now you can feel the darkness. The sack of this city and the butchery of its people were a far less evil than the moral deadness of the nation. Men spring up again like the mown grass — but to raise up saints and heroes in a dead nation, corrupting beside its golden tomb — what shall do that for us? We must look not to the many for that, but to the few who are faithful unto God and Man.

I know the hardy vigor of our men, the stalwart intellect of this people. Would to God they could learn to love the Right and True. Then what a people should we be — spreading from the Madawaska to the Sacramento — diffusing our great Idea, and living our Religion, the Christianity of Christ! Oh, Lord! make the vision true; waken thy prophets and stir thy people till Righteousness exalt us! No wonders will be wrought for that. But the voice of Conscience speaks to you and me — and all of us; **THE RIGHT SHALL PROSPER; THE WICKED STATES SHALL DIE,** and History responds her long AMEN.

What lessons come to us from the past! The Genius of

the Old Civilization, solemn and sad, sits there on the Alps. his classic beard descending o'er his breast. Behind him arise the new nations, bustling with romantic life. He bends down over the mid-land sea, and counts up his children — Assyria, Egypt, Tyre, Carthage, Troy, Etruria, Corinth, Athens, Rome — once so renowned, now gathered with the dead, their giant ghosts still lingering pensive o'er the spot. He turns westward his face, too sad to weep, and raising from his palsied knee his trembling hand, looks on his brother Genius of the New Civilization. That young giant, strong and mocking, sits there on the Alleghanies. Before him lie the waters, covered with ships; behind him he hears the roar of the Mississippi and the far distant Oregon — rolling their riches to the sea. He bends down, and that far ocean murmurs pacific in his ear. On his left, are the harbors, shops and mills of the East, and a five-fold gleam of light goes up from Northern lakes. On his right, spread out the broad savannahs of the South, waiting to be blessed; and far off that Mexique bay bends round her tropic shores. A crown of stars is on that giant's head, some glorious with flashing, many-colored light; some bloody red; some pale and faint, of most uncertain hue. His right hand lies folded in his robe; the left rests on the Bible's opened page, and holds these sacred words — All men are equal, born with equal rights from God. The old says to the young: "Brother, BEWARE!" and Alps and Rocky Mountains say "BEWARE!" That stripling giant, ill-bred and scoffing, shouts amain: "My feet are red with the Indians' blood; my hand has forged the negro's chain. I am strong; who dares assail me? I will drink his blood, for I have made my covenant of lies and leagued with hell for my support. There is no Right, no Truth; Christianity is false, and God a name." His left hand rends those sacred scrolls, casting his Bibles underneath his feet, and in his right he brandishes the negro-driver's whip — crying again — "Say, who is God and what is Right." And all his mountains echo — RIGHT. But the old Genius sadly says again: "Though hand join in hand, the wicked shall not prosper." The hollow tomb of Egypt, Athens, Rome, of every ancient State, with all their wandering ghosts, replies, "AMEN."

STUDIES OF CHRISTIANITY :

OR,

TIMELY THOUGHTS FOR RELIGIOUS THINKERS.

A SERIES OF PAPERS, .

BY

JAMES MARTINEAU.

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INTRODUCTORY THOUGHTS,

FROM

MR. MARTINEAU'S WRITINGS.

INTRODUCTION.

THE American Unitarian Association in 1835 reprinted from the English edition, among their Tracts, a Sermon on "The Existing State of Theology as an Intellectual Pursuit and of Religion as a Moral Influence." Its rare merits elicited great praise. Its author was the Rev. James Martineau, then a settled minister in Liverpool. Since that time, his occasional publications from year to year have been winning a wider audience, and awakening a deeper admiration. The history of his mind has been a broadening track of light. And now the Association feel that they cannot do a greater favor to the reading public, or better aid that cause of Liberal Christianity whose servants they are, than by printing a collection of the later writings of this gifted man, whom they first introduced to American Unitarians a quarter of a century ago.

The list of works prefixed to the article here entitled "Distinctive Types of Christianity," as it appeared in the Westminster Review, and the opening sentence referring to them, have been accidentally omitted. Two or three of the papers belong to the author's earlier years, but are inserted here equally on account

of their eminent ability, their special timeliness, and their striking adaptation to the general purpose of the work ; namely, to throw light on the true nature of Christianity. They will also be new to most of those whom they now reach. The last paper in the volume is one of the first its writer published, in his comparative youth. We shall be disappointed if the benignant wisdom and moral fidelity of its catholic lessons do not secure a sympathetic response in many a quarter once closed against such appeals.

In selecting from Mr. Martineau's numerous invaluable articles, not already published in book-form, the contents of the present work, the rule has not been so much to choose the ablest productions, as to take those best fitted to meet the wants of the time, by diffusing among ministers, students of divinity, and the cultivated laity a knowledge of the most advanced theological and religious thought yet attained. We regret that the necessary limits of the volume exclude several of the author's most instructive and inspiring essays ; particularly the magnificent one in the *National Review* upon "Newman, Coleridge, and Carlyle" ; also the one upon "Lessing as a Theologian."

We have called this volume "Studies of Christianity," simply as a convenient indication of the general character of its contents. In justice to the author, it should be borne in mind that the separate papers were prepared to meet various occasions, without a suspicion that they would ever be brought together to form a book. Of course they do not express his complete views of the mighty subject which they fragmentarily treat. The relative order and rank of his convictions, the interpretation of Christianity from its inner side, appear much better in his "Endeavors after the Chris-

tian Life," — by far the richest and noblest series of sermons in the English language. Still, a kind of unity pervades the different pieces composing this collection. One Christ-like strain of sentiment breathes through them all. The same consecrating fealty to truth presides over them all. The same grand outline of principles and unvarying standard of judgment are constantly evident. The same marvellous acumen, breadth of learning, and exquisite culture, everywhere appear. Each article is more or less directly an illustration of Christianity, as something moral, spiritual, vital, dynamic, to be practically assimilated by the soul, in distinction from the common exposition of it, as something sacerdotal, dogmatic, formal, forensic, once enacted and now to be mimetically observed. The energetic patience of labor, the deterrent intellect, the unalloyed devoutness of spirit, the telescopic range both of faculty and equipment, revealed even in these way-side products, awaken in us an unappeasable desire for a more purposed and systematic work from the same mind, now in its fullest maturity. In the mean time we will express our grateful appreciation of the contributions already furnished, by giving them further circulation, assured that no truly pious and intelligent person, free from bigotry and shackles, can peruse them without receiving equal measures of delight and profit.

Mr. Martineau is so thoroughly acquainted with the processes and results of spiritual experience, with the sciences of nature; and with the whole realm of metaphysical philosophy, and his own wealthy faculties are so tenacious in their activity and freshness, that every subject he touches receives novelty, light, and ornament. He is emphatically a teacher for the teachers, — a greater guide and master for the common

guides and masters. Traversing the whole domain of human contemplation with the defining lines of analysis, clothing the severe materials of science with the colors of æsthetic art, he sheds on every theme the illumination of intellectual genius, and transfuses every thought with the distinctive sentiments of piety. Thus is afforded that rarest of all spectacles,—and the one now most needed by the cultivated religious world,—of a man who is greatly endowed at once as philosopher, poet, and Christian, and who with simultaneous earnestness in each capacity is devoted, by the whole labors of his life, to the instruction of mankind.

For these reasons, we feel it a duty to attract as much attention as possible to Mr. Martineau's past and expected publications. The peerless intelligence, the bracing fidelity, the essential nobleness and catholicity, the tender beauty and reverence, of his utterances, his consummate mastery of the great topics he handles, seem to us fitted in a solitary degree to meet the highest wants of the age,—to do divine service in the conflict of scepticism, sensuality, and decay against all that is truest and purest in the religious faith and moral life of Christendom. Therefore, to persons who, unacquainted with the author's previous works, may read the papers here collected, we would recommend as the best books for educated and earnest Christian thinkers, Mr. Martineau's "Rationale of Religious Inquiry," the volume of his "Miscellanies" edited by the Rev. T. S. King, and the two series of "Endeavors after the Christian Life" recently republished in one volume by Messrs. Munroe and Company.

We shall make up the rest of this introductory paper by quoting from some of Mr. Martineau's articles, not generally accessible, a few specimens of those thoughts

which, if freely received in these times of theological doubt and turmoil, would lead many a religious thinker towards the truth and peace he covets.

How clearly the following passage shows the true

RELATION BETWEEN NATURAL AND REVEALED RELIGION.

The contempt with which it is the frequent practice of divines to treat the grounds of natural religion, betrays an ignorance both of the true office of revelation and of the true wants of the human heart. It cannot be justified, except on the supposition that there is some contradiction between the teachings of creation and those of Christ, with some decided preponderance of proof in favor of the latter. Even if the Gospel furnished a series of perfectly new truths, of which nature had been profoundly silent, it would be neither reasonable nor safe to fix exclusive attention on these recent and historical acquisitions, and prohibit all reference to those elder oracles of God, by which his Spirit, enshrined in the glories of his universe, taught the fathers of our race. And if it be the function of Christianity not to administer truth entirely new, but to corroborate by fresh evidence, and invest with new beauty, and publish to the millions with a voice of power, a faith latent already in the hearts of many, and scattered through the speculations of the wise and noble few,—to erect into realities the dreams which had visited a half-inspired philosophy, interpreting the life and lot of man;—then there is a relation between the religion of nature and that of Christ,—a relation of original and supplement,—which renders the one essential to the apprehension of the other. Revelation, you say, has given us the clew by which to thread the labyrinth of creation, and extricate ourselves from its passages of mystery and gloom. Be it so; still, *there, in the scene thus cleared of its perplexity, must our worship be paid, and the manifestations of Deity be sought.* If the use of revelation be to explain the perplexities of Prov-

idence and life, it would be a strange use to make of the explanation were we to turn away from the thing explained. We hold the key of heaven in our hands. What folly to be for ever extolling and venerating it, whilst we prohibit all approach to the temple whose gates it is destined to unlock.

One would search long to find a finer illustration than is here given of the real

NATURE OF DEVOTION.

In Devotion there is this great peculiarity, — that it is neither the *work* nor the *play* of our nature, but is something higher than either, — more ideal than the one, more real than the other. All human activities besides are one of these two things, — either the mere aim at an external end, or the mere outcome of an inner feeling. On the one hand, we plough and sow, we build and navigate, that we may win the adornments and securities of life ; on the other hand, we sing and dance, we carve and paint, that we may put forth the pressure of harmony and joy and beauty breaking from within. Mechanical Toil terminates in a solid product ; graceful Art is content with simple expression ; but Religion is degraded when it is reduced to either character. It is not a labor of utility ; and he who looks to it as a means of safety, to ingratiate himself with an awful God, and bespeak an interest in a hidden Future, is an utter stranger to its essence ; his habits and words may be cast in its mould, but the spark of its life is not kindled in his heart. When fed by the fuel of prudence, the fire is all spent in fusing it into form ; and the finished product is a cold and metal mimicry, that neither moves nor glows. Nor is Religion a simple gesture of passion ; and to class it with mere natural language, to treat it as the rhythmical delirium of the soul working off an irrepressible enthusiasm, is to empty it of its real meaning and contents, and sink it from a divine attraction to a human excitement. The postures and movements and tones which

simply manifest the impassioned mind are content to go off into space, and pass away; they direct themselves nowhither; they have no more *object* than a convulsion; they ask only leave to be the last shape of a feeling that must have way; and be the inspiration what it may, they close and consummate its history. But he who *prays* is at the beginning of aspiration, not at the evaporating end of impulse; he is drawn, not driven; he is not painting *himself* upon vacancy, but is surrendering himself to a Presence real and everlasting. If he flings out his arms, it is not in blind paroxysm, but that he may embrace and be embraced; if he cries aloud, it is that he may be heard; if he makes melody of the silent heart, it is no soliloquy flung into emptiness, but the low-breathing love of spirit to Spirit. Devotion is not the play even of the highest faculties, but their deep earnest. It is no doubt the culminating point of reverence; but reverence is impossible without an object, and could never culminate at all, or pass into the Infinite, unless its object did so too. In every case we find that the faculties and susceptibilities of a being tell true, and are the exact measure of the outer life it has to live; and just as many and as large proportions as it has, to just so many and so great objects does it stand related; so that from the axis of its nature you may always draw the curve of its existence. Human worship, therefore, turning to the living God as the infant's eye to light, is itself a witness to Him whom it feels after and adores; it is "the image and shadow of heavenly things," the parallel chamber in our nature with that Holy of Holies whither its incense ever ascends.

In a similar strain is this argument to show that

DEVOTION IS NOT A MISTAKE.

Be assured, all visible greatness of mind grows in looking at an invisible that is greater. And since it is inconceivable that what is most sublime in humanity should spring from vis-

ion of a thing that is not, that what is most real and commanding with us should come of stretching the soul into the unreal and empty, that historic durability should be the gift of spectral fancies, we must hold these devout natures to be at one with everlasting Fact,—to feel truly that the august forms of Justice and Holiness are at home in heaven, the object there of clearer insight and more perfect veneration. There are those who please themselves with the idea that the world will outgrow its habits of worship; that the newspaper will supersede the preacher and prophet; that the apprehension of scientific laws will replace the fervor of moral inspirations; that this sphere of being will then be perfectly administered when no reference to another distracts attention. But, for my own part, I am persuaded, that life would soon become intolerable on earth, were it copied from nothing in the heavens; that its deeper affections would pine away and its lights of purest thought grow pale, if it lay shrouded in no Holy Spirit, but only in the wilderness of space. The most sagacious secular voice leaves, after all, a chord untouched in the human heart: listening too long to its didactic monotone, we begin to sigh for the rich music of hope and faith. The dry glare of noonday knowledge hurts the eye by plying it for use and denying it beauty; and we long to be screened behind a cloud or two of moisture and of mystery, that shall mellow the glory and cool the air. Never can the world be less to us, than when we make it all in all.

Our author makes a striking reply to the common assertion that

“THEOLOGY IS NOT A PROGRESSIVE SCIENCE.”

It may, however, be retrogressive; and it is sure to repay flippant neglect by lending its empty space to mean delusions. To its great problems *some* answer will *always* be attempted; and there is much to choose between the solfitions, however imperfect, found by reverential wisdom, and the degrading

falsehoods tendered in reply by the indifferent and superficial. Even in their failures, there is a vast difference between the explorings of the seeing and the blind. We deny, however, that Christian theology can assume any aspect of failure, except to those who use a false measure of success. It is not in the nature of religion, of poetry, of art, to exhibit the kind of progress that belongs to physical science. They differ from it in seeking, not the *phenomena* of the universe, but its *essence*, — not its laws of change, but its eternal meanings, — not outward nature, in short, except as expressive of the inner thought of God; and being thus intent upon the enduring spirit and very ground of things, they cannot grow by numerical accretion of facts and exacter registration of successes. They are the product, not of the patient sense and comparing intelligence which are always at hand, but of a deeper and finer insight, changing with the atmosphere of the affections and will. Instead of looking, therefore, for perpetual advance of discovery in theology, we should naturally expect an ebb and flow of light, answering to the moral condition of men's minds; and may be content if the divine truth, lost in the dulness of a material age, clears itself into fresh forms with the returning breath of a better time.

Most readers will find suggestions of great freshness in the passage next cited: —

THE HEART OF CHRISTIANITY.

To lose sight of this principle in estimating Christianity, and to insist on judging it, not by its matured character in Christendom, not by the *unconscious spirit* of its founders, but by their personal views and purposes, is to overlook the divine in it in order to fasten on the human; to seek the winged creature of the air in the throbbing chrysalis; and is like judging the place of the Hebrews in history by the court and the proverbs of Solomon, or the value of Puritanism by the sermon of a hill-preacher before the civil war.

The primitive Christianity was certainly *different* from that of other ages; but there is no reason for believing that it was *better*. The representation often made of the early Church, as having only truth, and feeling only love, and living in simple sanctity, is contradicted by every page of the Christian records. The Epistles are entirely occupied in driving back guilt and passion, or in correcting errors of belief; nor is it *always* possible to approve of the temper in which they perform the one task, or to assent to the methods by which they attempt the other. Principles and affections were indeed secreted in the heart of the first disciples, which were to have a great future, and to become the highest truth of the world. But it was precisely of these that they rarely thought at all. The Apostles themselves speak slightly of them, as baby's food; and the great faith in God, the need of repentant purity of heart, with the trust in immortality, — the very doctrines which we should name as the permanent essence of Christian faith, — are expressly declared by them to be the childish rudiments of belief, on which the attention of the grown Christian will disdain to dwell. And what did they prefer to these sublime truths, as the nutriment of their life and the pride of their wisdom? Allegories about Isaac and Ishmael, parallels between Christ and Melchisedec, new readings of history and prophecy to suit the events in Palestine, and a constant outlook for the end of all things. These were the grand topics on which their minds eagerly worked, and on which they labored to construct a consistent theory. These give the form to their doctrine, the matter to their spirit. These are what you will get, if you go indiscriminately to their writings for a creed: and these are no more Christianity than the pretensions of Hildebrand or the visions of Swedenborg. The true religion lies elsewhere, just in the things that were *ever present with them, but never esteemed*. Just as your friend may spend his anxiety on his station, his usefulness, his appearance and repute, and fear lest he should show nothing deserving your regard, while at the time you love him for the pure graces, the native wild-flowers, of his

heart; so do the choicest servants of God ever think one thing of themselves, while they are dear to him and revered by us for quite another. "The weak things" in the Church not less than in "the world hath he chosen to confound the mighty; the simple, to strike dumb the wise; and things that are not, to supersede the things that are."

In rude ages, and amid feudal customs, it has perhaps been no unhappy thing that this image of servitude has been transmitted into the conceptions of faith: it may have touched with some sanctity an inevitable submission, and mingled a sentiment of loyalty with religion. But the *external relation* of serf and lord is no type of the *internal relation* of spirit to spirit, which alone constitutes religion to us. To God himself, with all his infinitude, we are not *slaves*; we are not his *property*, but his children; he regards us, not as *things*, but as *persons*; he does not so much command us, as appeal to us; and in our obedience, it is not his *bidding* that we serve, but that divine Law of Right of which he makes us conscious as the rule of His nature only more perfectly than of ours. To obey him as *slaves*, in fear, and with an eye upon his power, is, with all our punctuality and anxiety, simply and entirely to *disobey* him; nor is anything precious in his sight, except the free consent of heart with which we apprehend what is holy to his thought and embrace what is in harmony with his perfection. Still less can we be *slaves* to Christ, who is no autocrat to us, but our freely followed leader towards God; the guide of our pilgrim troop in quest of a holy land; who gives us no law from the mandates of his will, but only interprets for us, and makes burn within us, in characters of fire, the law of our own hearts; who has no power over us, except through the affections he awakens and the aspirations he sets upon the watch. We have emerged from the Religion of *Law*, whose only sentiment is that of *obedience to sovereignty*; we have passed from the religion of *Salvation*, whose life consists in *gratitude to a Deliverer*; and we are capable only of a religion of *reverence*, which bows before the *authority of Goodness*. And in the infinite ranks

of excellence, from the highest to the lowest, there are no lords and slaves; the dependence is ever that of internal charm, not of external bond; the *authority* is but represented and impersonated in another and a better soul, but has its living seat within our own; and in this true and elevating worship, the more we are disposed of by another, the more do we feel that we are our own. This is a relation which the political terms of the expected theocracy are ill adapted to express; and if we have required many centuries to grope our way to this clearest glory of religion, to disengage it from the impure admixture of servile fear and revolting presumption; if it has taken long for us to melt away in our imagination the images of thrones and tribunals, of prize-givings and prisons, of a police and assizes of the universe; if only at the eleventh hour of our faith, the cloud has passed away, and shown us the true angel-ladder that springs from earth to heaven, the pure climax of souls whereon each below looks up and rises, yet each above bends down and helps; — the discovery which brings such peace and freedom to the heart, has been delayed by the mistaken identification of the entire creed of the first age with the essence of Christianity. Now that God has shown us so much more, has tried the divine seed of the Gospel on so various a soil of history, and enabled us to distinguish its fairest blossoms and its choicest fruits, a much larger meaning than was possible at first must be given to the purpose of his revelation. Even to Paul, Christ was mainly the great representative of a theocratic idea; and was in no other sense an object of *spiritual* belief, than that he was not on earth and mortal, but in heaven and immortal. That *faith* in Christ, which then prominently denoted belief in his appointed return, and *allegiance* to him as God's viceroy in this world, is now transferred into quite a different thing. It is altogether a moral and affectionate sentiment: an acknowledgment of him as the highest impersonation of divine excellence and inspired insight yet given to the world; a trust in him as the only realized type of perfection that can mediate for us between ourselves and God;

a faithfulness to him, as making us conscious of what we are and what God and our conscience would have us to be. It is vain to pretend that revelation is a fixed and stereotyped thing. It was born, as the divinest things must be, among human conditions ; and into it ever since human conditions have perpetually flowed. The elements of Hebrew thought surrounded the sacred centre at first, and have been erroneously identified with it by all Unitarian churches in every age. The Hellenic intellect afterwards streamed towards the fresh point of life and faith, and gathered around it the metaphysical system of Trinitarian dogma in which orthodox communions of all times have, with parallel error, sought the essence of the Gospel. The true principle of the religion has been *secreted in both, and consisted in neither*: it has lain unnoticed in the midst, in the silent chamber of the heart, around which the clamor of the disputatious intellect whirls without entrance. The agency of Christ's mind as the expression of God's moral nature and providence, and as the realized ideal of beauty and excellence,—this is the power of God and the wisdom of God, which has made vain the counsels of the world, and baffled the foolishness of the Church. This is the Gospel's centre of stability,—“Jesus Christ, the same yesterday, to-day, and for ever.”

Few persons can be insensible to the sublimity of this expression upon the relation between

CHRIST, NATURE, PROVIDENCE, AND GOD.

In conclusion, then, I revert, with freshened persuasion, to the statement with which I commenced. Jesus Christ of Nazareth, God hath presented to us simply in his inspired humanity. Him we accept, not indeed as very God, but as the true image of God, commissioned to show what no written doctrinal record could declare, the entire moral perfections of Deity. We accept, not indeed his body, not the struggles of his sensitive nature, not the travail of his soul, but

his purity, his tenderness, his absolute devotion to the great idea of right, his patient and compassionate warfare against misery and guilt, as the most distinct and beautiful expression of the Divine mind. The peculiar office of Christ is to supply a new *moral* image of Providence; and everything, therefore, except the *moral* complexion of his mind, we leave behind as human and historical merely, and apply to no religious use. I have already stated in what way nature and the Gospel combine to bring before us the great object of our trust and worship. The universe gives us the scale of God, and Christ, his Spirit. We climb to the infinitude of his nature by the awful pathway of the stars, where whole forests of worlds silently quiver here and there, like a small leaf of light. We dive into his eternity, through the ocean waves of time, that roll and solemnly break on the imagination, as we trace the wrecks of departed things upon our present globe. The scope of his intellect, and the majesty of his rule, are seen in the tranquil order and everlasting silence that reign through the fields of his volition. And the spirit that animates the whole is like that of the Prophet of Nazareth; the thoughts that fly upon the swift light throughout creation, charged with fates unnumbered, are like the healing mercies of One that passed no sorrow by. The government of this world, its mysterious allotments of good and ill, its successions of birth and death, its hopes of progress and of peace, each life of individual or nation, is under the administration of One, of whose rectitude and benevolence, whose sympathy with all the holiest aspirations of our virtue and our love, Christ is the appointed emblem. A faith that spreads around and within the mind a Deity thus sublime and holy, feeds the light of every pure affection, and presses with omnipotent power on the conscience; and our only prayer is, that we may walk as children of such light.

It seems as if no one capable of understanding could resist the convincing cogency of the following exhibition of

THE IDEA OF VICARIOUS JUSTICE.

It is only natural that the parable of the Prodigal Son should be no favorite with those who deny the unconditional mercy of God. The place which this divine tale occupies in the Unitarian theology appears to be filled, in the orthodox scheme, by the story of Zaleucus, king of the Locrians ; which has been appealed to in the present controversy by both the lecturers on the Atonement, and seems to be the only enduring illustration presented, even by Pagan history, of the execution of vicarious punishment. This monarch had passed a law condemning adulterers to the loss of both eyes. His own son was convicted of the crime ; and, to satisfy at once the claims of law and of clemency, the royal parent "commanded one of his own eyes to be pulled out, and one of his son's." Is it too bold a heresy to confess that there seems to me something heathenish in this example, and that, as an exponent of the Divine character, I more willingly revere the Father of the prodigal than the father of the adulterer ?

Without entering, however, into any comparison between the Locrian and the Galilean parable, I would observe, that the vicarious theory receives no illustration from this fragment of ancient history. There is no analogy between the cases, except in the violation of truth and wisdom which both exhibit ; and whatever we are instructed to admire in Zaleucus, will be found on close inspection to be absent from the orthodox representation of God. We pity the Grecian king, who had made a law without foresight of its application, and so sympathize with his desire to evade it, that any quibble which legal ingenuity can devise for this purpose passes with slight condemnation ; casuistry refuses to be severe with a man implicated in such a difficulty. But the Creator and Legislator of the human race, having perfect knowledge of the future, can never be surprised into a similar perplexity ; or ever pass a law at one time which at another he desires to

evade. Even were it so, there would seem to be less that is unworthy of his moral perfection in saying plainly, with the ancient Hebrews, that he "repented of the evil he thought to do," and said, "It shall not be," than in ascribing to him a device for preserving consistency, in which no one capable of appreciating veracity can pretend to discern any sincere fulfilment of the law. However barbarous the idea of Divine "repentance," it is at least ingenuous. Nor does this incident of Zaleucus and his son present any parallel to the alleged relation between the Divine Father who receives, and the Divine Son who gives, the satisfaction for human guilt. The Locrian king took a part of the penalty himself, and left the remainder where it was due; but the Sovereign Lawgiver of Calvinism puts the whole upon another. To sustain the analogy, Zaleucus should have permitted an innocent son to have both his eyes put out, and the convicted adulterer to escape.

The doctrine of Atonement has introduced among Trinitarians a mode of speaking respecting God, which grates most painfully against the reverential affections due to him. His nature is dismembered into a number of attributes, foreign to each other, and preferring rival claims; the Divine tranquillity appears as the equilibrium of opposing pressures,—the Divine administration as a resultant from the collision of hostile forces. Goodness pleads for that which holiness forbids; and the Paternal God would do many a mercy, did the Sovereign God allow. The idea of a conflict or embarrassment in the Supreme Mind being thus introduced, and the believer being haunted by the feeling of some tremendous difficulty affecting the Infinite government, the vicarious economy is brought forward as the relief, the solution of the whole perplexity; the union, by a blessed compromise, of attributes that could never combine in any scheme before. The main business of theology is made to consist in stating the conditions and expounding the solution of this imaginary problem. The cardinal difficulty is thought to be the reconciliation of justice and mercy; and, as the one is represented under the

image of a Sovereign, the other under that of a Father, the question assumes this form : How can the same being at every moment possess both these characters, without abandoning any function or feeling appropriate to either ? how, especially, can the Judge remit ?—it is beyond his power ; yet how can the Parent punish to the uttermost ?—it is contrary to his nature.

All this difficulty is merely fictitious, arising out of the determination to make out that God is both wholly Judge and wholly Father ; from an anxiety, that is, to adhere to two metaphors, as applicable, in every particular, to the Divine Being. It is evident that both must be, to a great extent, inappropriate ; and in nothing, surely, is the impropriety more manifest, than in the assertion that, as sovereign, God is naturally bound to execute laws which, nevertheless, it would be desirable to remit, or change in their operation. Whatever painful necessities the imperfection of human legislation and judicial procedure may impose, the Omniscient Ruler can make no law which he will not to all eternity, and with entire consent of his whole nature, deem it well to execute. This is the Unitarian answer to the constant question, “How can God forgive in defiance of his own law ?” It is not in defiance of his laws : every one of which will be fulfilled to the uttermost, in conformity with his first intent ; but nowhere has he declared that he would not forgive. All justice consists in treating moral agents according to their character ; the inexorability of human law arises solely from the imperfection with which it can attain this end, and is not the essence, but the alloy, of equity ; but God, who searches and controls the heart, exercises that perfect justice, which permits the penal suffering to depart only with the moral guilt ; and pardons, not by cancelling any sentence, but by obeying his eternal purpose to meet the wanderer returning homeward, and give his blessing to the restored. Only by such restoration can any past guilt be effaced. The thoughts, emotions, and sufferings of sin, once committed, are woven into the fabric of the soul ; and are as incapable of being abso-

lutely obliterated thence and put back into non-existence, as moments of being struck from the past, or the parts of space from infinitude. Herein we behold alike "the goodness and the severity of God"; and adore in him, not the balance of contrary tendencies, but the harmony of consentaneous perfections. How plainly does experience show that, if his personal unity be given up, his moral unity cannot be preserved!

The author himself is the best exemplification of the man described in this account of the

DIFFERENCE BETWEEN APPREHENSION AND INTERPRETATION.

The difference between the ordinary visual gaze upon the external universe, and the interpreting glance of science, is felt by every cultivated understanding to be immeasurable; — and the contrast is not less between that dull sense of what passes within him, which is forced upon a man by mere practical experience, and the exact consciousness, the discriminative perception, the easy comprehension of his own (and, so far as they are expressed by faithful symbols, of others') states and affections, possessed by the patient analyst of thought and emotion, and careful collector of their laws. The mighty mass of human achievement and human failure, in intellectual research, in moral endeavor, in social economy and government, lapses into order before him, and distributes itself among the provinces of determinate laws. The structure of a child's perplexity, and the fallacies of the most ambitious hypothesis, lie open to him as readily, as to the artisan a flaw in the fabric of his own craft. The creations of art fall before him into their elements; and, dissolving away their constituent *matter*, which is an accident of their age, leave upon his mind their permanent *form* of beauty, as his guide to a true and noble criticism. The progress and the aberrations of human reason, in its quest of truth, are as clearly appreciated by him, as the passages of happy skill or ignorant roving in some voyage of discovery, when the out-

lines and relations of the sphere on which it is made become fully known. Discerning distinctly the different kinds of evidence appropriate to different departments of truth, and weighing the scientific value of every idea and method of thought, he is not at the mercy of each superficial impression and obtrusive phase presented to him by the subjects of his contemplation; but he attains a certain rational tact and graduated feeling of certainty in abstract matters of opinion, by which he escapes alike the miseries of undefined doubt, and the passions of unqualified dogmatism. In short, the great idea of Science is applied by him to the complicated workings of the mind of man; interprets the activities of his nature, and gives laws to the administration of his life; and, with wonderful analysis, investigates the properties, and establishes the equation, of their most labyrinthine curves.

What a rebuke upon dogmatic sciolists, what a glorious invitation to study, are conveyed in the genial, broad, mental hospitality of the succeeding paragraph!

NECESSITY OF LEARNING IN PHILOSOPHY.

If there is one department of knowledge more than another in which a contemptuous disregard of the meditations and theories of distant periods and nations is misplaced, it is in the philosophy of man, — which can have no adequate breadth of basis till it reposes on the consciousness and covers the mental experience of the universal race; and to construct which out of purely personal materials, is like attempting to lay down the curves and finish the theory of terrestrial magnetism on the strength of a few closet experiments. No man, however large-thoughted and composite his mind, can accept of *himself* as the type of universal human nature. It will even be a great and rare endowment, if, with every aid of exact learning and unwearying patience, he is able to penetrate the atmosphere of others' understanding, and to observe

the forms and colors which the objects of contemplation assume, when beheld through this peculiar medium. Simply to avail one's self of the experience of mankind, and know what it has really been, demands no little scope of imagination and versatility of intellectual sympathy. When these qualities are so deficient in a thinker that he cannot well achieve this knowledge, it is a great misfortune to his philosophy; when the want is such that he does not even desire it, it amounts to an absolute disqualification. Without, therefore, pledging ourselves to the eclectic principles which prevail in the present school of philosophy in France, we must beware of the intolerant dogmatism of Bentham in England, sanctioned, as we have seen, by one of the masters of the antagonist metaphysics in Germany. Indeed, it will be a chief purpose of all my lectures to enable you to profit by the light of other minds; in every province of the vast region which we shall explore together, to indicate the paths which they have traversed before, nor ever to turn away from their points of discovery, without raising some rude monument at least of honest and commemorative praise. To introduce you to the works, to interpret the difficulties, to do honor to the labors, to review the opinions, of the great masters of speculative thought in every age and in many lands, will be an indispensable portion of my duty; — a task most arduous indeed, but than which none can be more grateful to one who loves to trace, through all their affinities, the indestructible types of truth and beauty in the human mind; and to mark the natural laws, connecting together the most opposite continents and climes of thought, as parts, successively colonized and cultivated, of one great intellectual world. But in addition to the study of the several classes of psychological and moral doctrine as they present themselves in the *order of science*, it will be important to spread out the literature of philosophy before us in the *order of time*; to gain an insight into the natural development of successive modes of thought on speculative subjects; to notice the action and reaction of philosophy and practical life; to ascertain whether opinion

on these abstract matters really advances into knowledge and has any determinate progression, or whether it oscillates for ever on either side of some fixed idea, or line of mental gravitation. In short, having surveyed our subject systematically, we shall go over it again chronologically; and call upon philosophy, when it has recited its creed, and revealed its wisdom, to finish all by writing its history.

The hints given in Mr. Martineau's frequent references to the bearing of scientific knowledge and laws upon theological speculations are very important. We adduce a single example.

PHYSICAL SCIENCE AND RELIGION.

An accomplished and thoughtful observer of nature — Hugh Miller, the geologist — has somewhere remarked, that religion has lost its dependence on metaphysical theories, and must henceforth maintain itself upon the domain of physical science. He accordingly exhorts the guardians of sacred truth to prepare themselves for the approaching crisis in its history, by exchanging the study of thoughts for the apprehension of things, and carefully cultivating the habit of inductive research. The advice is excellent, and proceeds from one whose own example has amply proved its worth; and unless the clergy qualify themselves to take part in the discussions which open themselves with the advance of natural knowledge, they will assuredly be neither secure in their personal convictions nor faithful to their public trust. The only fault to be found with this counsel is, that in recommending one kind of knowledge it disparages another, and betrays that limited intellectual sympathy which is the bane of all noble culture. Geology, astronomy, chemistry, so far from succumbing to the influence of metaphysics, do but enrich its problems with new conceptions and give a larger outline to its range; and should they, in the wantonness of their young ascendancy, persuade men to its neglect, they will pay the

penalties of their contempt by the appearance of confusion in their own doctrine. The advance of any one line of human thought demands — especially for the security of faith — the parallel movement of all the rest; and the attempt to substitute one intellectual reliance for another, mistakes for progress of knowledge what may be only an exchange of ignorance. In particular, the study of external nature must proceed *pari passu* with the study of the human mind; and the errors of an age too exclusively reflective will not be remedied, but only reversed, by mere reaction into sciences of outward fact and observation. These physical pursuits, followed into their further haunts, rapidly run up into a series of notions common to them all, — expressed by such words as *Law, Cause, Force*, — which at once transfer the jurisdiction from the provincial courts of the special sciences to the high chancery of universal philosophy. To conduct the pleadings — still more to pronounce the judgment — there, other habits of mind are needed than are required in the museum and the observatory; and the history of knowledge, past and present, abounds with instances of men who, with the highest merit in particular walks of science, have combined a curious incompetency of survey over the whole. Hence, very few natural philosophers, however eminent for great discoveries and dreaded by the priesthood of their day, have made any deep and durable impression on the religious conception of the universe, as the product and expression of an Infinite Mind; and in tracing the eras of human faith, the deep thinker comes more prominently into view than the skilful interrogator of nature. In the history of religion, Plato is a greater figure than Archimedes; Spinoza than Newton; Hume and Kant than Volta and La Place; even Thomas Carlyle than Justus Liebig. Our picture indeed of the system of things is immensely enlarged, both in space and duration, by the progress of descriptive science; and the grouping of its objects and events is materially changed. But the altered scene carries with it the same expression to the soul; speaks the same language as to its origin; renews its ancient glance with

an august beauty; and, in spite of all dynamic theories, reproduces the very modes of faith and doubt which belonged to the age both of the old Organon and of the new.

The ultimate problem of all philosophy and all religion is this: "How are we to conceive aright the origin and first principle of things?" The answers, it has been contended by a living author of distinguished merit, are necessarily reducible to two, between which all systems are divided, and on the decision of whose controversy, all antagonist speculations would lay down their arms. "In the beginning was FORCE," says one class of thinkers; "force, singular or plural, splitting into opposites, standing off into polarities, ramifying into attractions and repulsions, heat and magnetism, and climbing through the stages of physical, vital, animal, to the mental life itself." "On the contrary," says the other class, "in the beginning was THOUGHT; and only in the necessary evolution of its eternal ideas into expression does force arise, — self-realizing thought declaring itself in the types of being and the laws of phenomena." We need hardly say, that the former of these two notions coalesces with the creed of Atheism, and is most frequently met with upon the path of the physical sciences, while the latter is favored by the mathematical and metaphysical, and gives the essence of Pantheism. Each of them has insurmountable difficulties, with which it is successfully taunted by the other. Start from blind force; and how, by any spinning from that solitary centre, are we ever to arrive at the seeing intellect? Can the lower create the higher, and the unconscious enable us to think? Start from pure thinking, and how then can you get any force for the production of objective effects? How metamorphose a passage of dialect into the power of gravitation, and a silent corollary into a flash of lightning? In taking the intellect as the type of God, this difficulty must always be felt. We are well aware that it is not in *this* endowment that our dynamic energy resides. The *activity* which we ascribe to our intellect is not a power going out into external efficiency, but a mere passage across the internal field of successive thoughts

as spontaneous phenomena. Nor have we, as thinking beings only, any *option* with respect to the thoughts thus streaming over the theatre of rational consciousness; our constitution legislates for us in this particular, and the order of suggestion is determined by laws having their seat in us. Finally, we are not, by mere thinking capacity, constituted *persons*, any more than a sleeper who should never wake, yet always be engaged with rational and scientific dreams, would be a person. Without some further endowment, we should only be a *logical life* and development. All these characters are imported into the conception of God, when he is represented as conforming to the type of reason. The activity of intellect being wholly internal, the phenomena of the Universe could not be referred to Him as a thinking being, were they not gathered up into the interior of his nature, and conceived, not as objective effects of his power, but as purely subjective successions within the theatre of his infinitude. Intellect again having no option, the God of this theory is without freedom, and is represented as the eternal necessity of reason. And lastly, in fidelity to the same analogy, He is not a divine *Person*, but rather a *Thinking Thing*, or the thinking function of the universe; we may say, *universal science in a state of self-consciousness*. The necessity under which Pantheism lies, of fetching all that is to be referred to God into the *interior* of his being, and dealing with it as not less a necessary manifestation of his mental essence than are our ideas of the *mind* that has them, explains the unwillingness of this system to allow any motives to God, any field of objective operation, any special relation to individuals, any revealing interposition, any *supernatural* agency.

Is it however true, that human belief can only choose between these two extremes, and must oscillate eternally between the Atheistic homage to Force, and the Pantheistic to Thought? Far from it; and it is curiously indicative of the state of the philosophic atmosphere in Germany, that one of her most discerning and wide-seeing authors should find no third possibility within the sphere of vision. In any latitude

except one in which moral science has altogether melted away in the universal solvent of metaphysics, it would occur as one of the most obvious suggestions, that the intellect is not the only element of human nature which *may* be taken as type of the Divine, and as furnishing a possible solution to the problem of origination. Quitting the two poles of extreme philosophy, confessedly incompetent in their separation, we submit that WILL presents the middle point which takes up into itself Thought on the one hand and Force on the other; and which yet, so far from appearing to us as a *compound* arising out of them as an effect, is more easily conceived than either as the originating prefix of all phenomena. It has none of the disqualifications which we have remarked as flowing from the others into their respective systems of doctrine. It carries with it, in its very idea, the co-presence of Thought, as the necessary element within whose sphere it has to manifest itself. Its phenomena cannot exist *alone*; it acts on preconceptions, which stand related to it, however, not as its source, but as its conditions, and are its co-ordinates in the effect rather than its generating antecedents. If therefore all things are issued by Will, there is Mind at the fountain-head, and the absurdity is avoided of deriving intelligence from unintelligence. While it thus escapes the difficulty of passing from mere Force to Thought, it is equally clear of the opposite difficulty of making mere Thought supply any Force. The activity of Will is not, like that of Intellect, a subjective transit of regimented ideas, but an *objective* power *going out* for the production of effects; nay, it is a *free* power, exercising *preference* among data furnished by internal or external conditions present in its field; and it thus constitutes proper *Causality*, which always implies control over an alternative. . We need hardly add, that all the requisites are thus complete for the true idea of a *Person*; and an Infinite Being contemplated under this type is neither a fateful nor a logical principle of necessity, but a living God, out of whose purposed legislation has sprung whatever necessity there is, except the self-existent beauty of his holiness.

Thus, between the Force of the physical Atheist, and the Thought of the metaphysical Pantheist, we fix upon the fulcrum of Will as the true balance-point of a moral Theism.

It would be impossible, perhaps, to find anywhere a finer instance of perspicuity in condensation, than is given in the following reference to

LESSING'S THEOLOGICAL CONCLUSIONS.

Lessing refused to surrender Christianity, on proof of error in its first teachers, uncertainty in its reported miracles, contradictions in its early literature, misapplication of Messianic prophecies. All these he regards as but the external accidents, the transitory media, of the religion, constituting, it may be, its support in one age and its weakness in another. They do not belong to its inner essence, in which alone the real evidence of spiritual truth is found; and he who detects anything amiss with them may even render a service by driving men from sham-proofs, that really persuade no one, to true ones that lie at the heart of things. Religious doctrine cannot be deduced from mere historical facts without a *μετάβασις εἰς ἄλλο γένος* vitiating the whole process. *Facts* indeed may become the proper ground of moral and spiritual faith; but then they must be facts which come over again and again, and betray an element that is permanent and eternal; which form part of the experience and consciousness of humanity; and ally themselves with the Divine by not losing their *presence* in the world. But *unrepeated facts*, which limit themselves to a moment, which are the incidents of a single personality, and are left behind quite insulated in the past, show—were it only by your not expecting them again—that they are detached from the persistent and essential life of the universe and humanity. They are but once and away; and least of all, therefore, can testify of the untransitory and ever-living. The real can teach us only so far as it

has an ideal kernel, redeeming it from the character of a solitary phenomenon. Among the various expositions and applications of this favorite theme of Lessing's, we select the following sentences from his *Axiomata*.

1. "The Bible evidently contains more than belongs to Religion."

2. "That in this '*more*' the Bible is still infallible, is mere hypothesis."

3. "The letter is not the spirit, and the Bible is not the Religion."

4. "The objections therefore against the letter and against the Bible, are not on that account objections against the spirit and against the Religion."

5. "Moreover there was a religion ere there was a Bible."

6. "Christianity was in being before Evangelists and Apostles had written. Some time elapsed before the first of them wrote, and a very considerable time before the whole canon was constituted."

7. "However much, therefore, may depend on these writings, it is impossible that the whole truth of the Christian religion can rest upon them."

8. "If there was a period during which, diffused as the Christian religion already was, and many as were the souls filled already with its power, still not a letter had yet been written of the records which have come down to us; then it must be also possible for all the writings of Evangelists and Apostles to perish, yet the religion taught by them still to subsist."

9. "The religion is not true because Evangelists and Apostles taught it; but they taught it because it is true."

10. "Its interior truth must furnish the interpretation of the writings it has handed down; and no writings handed down can give it interior truth, if it has none."

In his controversy with Göze, he illustrates this distinction between the essence and the historical form of Christianity, by a parable to the following effect. A wise king of a great realm built a palace of immense size and very peculiar archi-

ecture. About this structure, there came from the very first a foolish strife to be carried on, especially among reputed connoisseurs, people, that is, who had least looked into the interior. This strife was not about the palace itself, but about various old ground-plans of it, and drawings of the same, very difficult to make out. Once, when the watchmen cried out "Fire," these connoisseurs, instead of running to help, snatched up their plans, and, instead of putting out the fire on the spot, kept standing with their plans in hand, making a hubbub all the while, and squabbling about whether this was the spot on fire, and that the place to put it out. Happily, the safety of the palace did not depend on these busy wranglers, for it was not on fire at all; the watchmen had been frightened by the Northern lights, and mistaken them for fire. It is impossible to convey by a clearer image Lessing's feeling, that a Christianity once incorporated in the very substance of history and civilization, seated deep in human sentiment and thought, and developed into literature, law, and life, subsists independently of critical questions, and is with us, not as the contingent vapor that a wind may rise to blow away, but as the cloud that has dropped its rain and mingled with the roots of things.

In immediate contrast with the foregoing application of a critical method to the historic documents of Christianity, it is beautiful to see the same genius turned with eager joy to a practical recommendation of the experimental life of Christianity.

THE REDEEMING LAW OF SYMPATHY.

It is quite true, that self-cure is of all things the most arduous; but that which is impossible *to the man within us*, may be altogether possible *to the God*. In truth, the denial of such changes, under the affectation of great knowledge of man, shows an incredible ignorance of men. Why, the his-

tory of every great religious révolution, such as the spread of Methodism, is made up of nothing else; the instances occurring in such number and variety, as to transform the character of whole districts and vast populations, and to put all scepticism at utter defiance. And if some more philosophic authority is needed for the fact, we may be content with the sanction of Lord Bacon, who observed that a man reforms his habits either altogether or not at all. Deterioration of mind is indeed always gradual; recovery usually sudden; for God, by a mystery of mercy, has established this distinction in our secret nature, — that, while we cannot, by one dark plunge, sympathize with guilt far beneath us, but gaze at it with recoil till intermediate shades have rendered the degradation tolerable, we are yet capable of sympathizing with moral excellence and beauty infinitely above us; so that, while the debased may shudder and sicken at even the true picture of themselves, they can feel the silent majesty of self-denying and disinterested duty. With a demon can no man feel complacency, though the demon be himself; but God can all spirits reverence, though his holiness be an infinite deep. And thus the soul, privately uneasy at its insincere state, is prepared, when vividly presented with some sublime object veiled before, to be pierced, as by a flash from heaven, with an instant veneration, sometimes intense enough to fuse the fetters of habit, and drop them to the earth whence they were forged. The mind is ready, like a liquid on the eve of crystallization, to yield up its state on the touch of the first sharp point, and dart, over its surface and in its depths, into brilliant and beautiful forms, and from being turbid and weak as water, to become clear as crystal, and solid as the rock.

One of the most elaborate and valuable productions from Mr. Martineau's pen, an article closely allied, in all respects to the ensuing Studies of Christianity, is the one of some portions of which we herewith present an epitome.

THE CHRISTIAN VIEW OF MORAL EVIL.

The Divine sentiments towards right and wrong every man naturally believes to be a reflection of whatever is most pure and solemn in his own. We cannot be sincerely persuaded, that God looks with aversion on dispositions which we revere as good and noble ; or that he regards with lax indifference the selfish and criminal passions which awaken our own disgust. We may well suppose, indeed, his scrutiny more searching, his estimate more severely true, his rebuking look more awful, than our self-examination and remorse can fitly represent ; but we cannot doubt that our moral emotions, as far as they go, are in sympathy with his ; that we know, by our own consciousness, the general direction of his approval and displeasure ; and that, in proportion as our perceptions of duty are rendered clear, our judgment more nearly approaches the precision of the Omniscient award. Our own conscience is the window of heaven through which we gaze on God ; and, as its colors perpetually change, his aspect changes too ; — if they are bright and fair, he dwells as in the warm light of a rejoicing love ; if they are dark and turbid, he hides himself in robes of cloud and storm. When you have lost your self-respect, you have never thought yourself an object of Divine complacency. In moments fresh from sin, flushed with the shame of an insulted mind, when you have broken another resolve, or turned your back upon a noble toil, or succumbed to a mean passion, or lapsed into the sickness of self-indulgence, could you ever turn a clear and open face to God, nor think it terrible to meet his eye ? Could you imagine yourself in congeniality with him, when you gave yourself up to the voluble sophistry of self-excuse, and the loose hurry of forgetfulness ? Or did you not discern him rather in your own accusing heart, and meet him in the silent anguish of full confession, and find in the recognition of your alienation the first hope of return ? To all unpervverted minds, the verdict of conscience sounds with a preternatural

voice ; it is not the homely talk of their own poor judgment, but an oracle of the sanctuary. There is something of anticipation in our remorse, as well as of retrospect ; and we feel that it is not the mere survey of a gloomy past with the slow lamp of our understanding, but a momentary piercing of the future with the vivid lightning of the skies. Our moral nature, left to itself, intuitively believes that guilt is an estrangement from God,—an unqualified opposition to his will,—a literal service of the enemy ; that he abhors it, and will give it no rest till it is driven from his presence, that is, into annihilation ; that no part of our mind belongs to him but the pure, and just, and disinterested affections which he fosters, the faithful will which he strengthens, the virtue, often damped, whose smoking flax he will not quench, and the good resolves, ever frail, whose bruised reed he will not break ; and that he has no relation but of displeasure, no contact but of resistance, with our selfishness and sin. In the simple faith of the conscience it is no figure of speech to say, that God “is angry with the wicked every day,” and is “of purer eyes than to behold iniquity.” So long as the natural religion of the heart is undisturbed, to sin is, in the plainest and most positive sense, to set up against Heaven, and frustrate its will.

Soon, however, the understanding disturbs the tranquillity of this belief, and constructs a rival creed. The primitive conception of God is acquired, I believe, without reasoning, and emerges from the affections ; it is a transcript of our own emotions,—an investiture of them with external personality and infinite magnitude. But a secondary idea of Deity arises in the intellect, from its reasonings about causation. Curiosity is felt respecting the origin of things ; and the order, beauty, and mechanism of external nature are too conspicuous not to force upon the observation the conviction of a great Architect of the universe, from whose designing reason its forces and its laws mysteriously sprung. Hence the intellectual conception of *God the Creator*, which comes into inevitable collision with the moral notion of *God the holy*

watch of virtue. For if the system of creation is the production of his Omniscience; if he has constituted human nature as it is, and placed it in the scene whereon it acts; if the arrangements by which happiness is allotted, and character is formed, are the contrivance of his thought and the work of his hand, — then the sufferings and the guilt of every being were objects of his original contemplation, and the productions of his own design. The deed of crime must, in this case, be as much an integral part of his Providence, as the efforts and sacrifices of virtue; and the monsters of licentiousness and tyranny, whose images deform the scenery of history, are no less truly his appointed instruments, than the martyr and the sage. And though we remain convinced that he does not make choice of evil in his government for its own sake, but only for ultimate ends worthy of his perfections, still we can no longer see how he can truly hate that which he employs for the production of good. That which is his chosen instrument cannot be sincerely regarded as his everlasting enemy; and only figuratively can he be said to repudiate a power which he continually wields. There must be *some sense* in which it appears, in the eye of Omniscience, to be eligible; some point of view at which its horrors vanish; and where the moral distinctions, which we feel ourselves impelled to venerate, disappear from the regards of God.

Here, then, is a fearful contradiction between the religion of conscience and the religion of the understanding; the one pronouncing evil to be the antagonist, the other to be the agent, of the Divine will. In every age has this difficulty laid a heavy weight upon the human heart; in every age has it pointed the sarcasm of the blasphemer, mingled an occasional sadness with the hopes of benevolence, and tinged the devotion of the thoughtful with a somewhat melancholy trust. The whole history of speculative religion is one prolonged effort of the human mind to destroy this contrariety; system after system has been born in the struggle to cast the oppression off, — with what result, it will be my object at present

to explain. The question which we have to consider is this, "How should a Christian think of the origin and existence of evil?" I propose to advert, first, to the speculative; secondly, to the scriptural; thirdly, to the moral relations of the subject; to inquire what relief we can obtain from philosophical schemes, from biblical doctrine, and from practical Christianity.

Let us then, for final decision, consult the practical spirit of Christianity, and ascertain to what view of the origin of sin it awards the preference. Is it well for the consciences and characters of men, to consider God — either directly or through his dependant, Satan, either by his general laws or by vitiating the constitution of our first parents — as the primary source of moral evil? or, on the contrary, to regard it as in no sense whatever willed by the Supreme Mind, and absolutely inimical to his Providence? Are we most in harmony with the characteristic spirit of the Gospel when we call sin his instrument, or when we call it his enemy? For myself, I can never sit at the feet of Jesus, and yield up a reverential heart to his great lessons, without casting myself on the persuasion, that God and evil are everlasting foes; that never, and for no end, did he create it; that his will is utterly against it, nor ever touches it, but with annihilating force. Any other view appears to be injurious to the characteristic sentiments, and at variance with the distinguishing genius, of Christian morality.

(1.) Christianity is distinguished by the profound sentiment of *individual responsibility* which pervades it. All the arbitrary forms, and sacerdotal interpositions, and hereditary rights, through which other systems seek the Divine favor, are disowned by it. It is a religion eminently *personal*; establishing the most intimate and solitary dealings between God and every human soul. It is a religion eminently *natural*; eradicating no indigenous affection of our mind, distorting no primitive moral sentiment; but simply consecrating the obligations proper to our nature, and taking up

with a divine voice the whispers, scarce articulate before, of the conscience within us. In this deep harmony with our inmost consciousness of duty resides the true power of our religion. It subdues and governs our hearts, as a wise conqueror rules the empire he has won ; not by imposing a system of strange laws, but by arming with higher authority, and administering with more resolute precision, the laws already recognized and revered.

To trifle in any way with this plain and solemn principle, to invent forms of speech tending to conceal it, to apply to moral good and ill language which assimilates them to physical objects and exchangeable property, implies frivolous and irreverent ideas of sin and excellence. The whole weight of this charge evidently falls on the scheme which speaks of human guilt as an hereditary entail ; a scheme which shocks and confounds our primary notion of right and wrong, and, by rendering them impersonal qualities, reduces them to empty names. No construction can be given to the system, which does not pass this insult on the conscience. In what sense do we share the guilt of our progenitor ? His concession to temptation did not occur within our mind, or belong in any way to our history. And if, without participation in the *act* of wrong, we are to have its *penalties*, crimes in the planet Saturn may be expected to shower curses on the earth ; for why may not justice go astray in space, as reasonably as in time ? If nothing more be meant, than that from our first parents we inherit a constitution *liable* to intellectual error and moral transgression, — still it is evident that, *until* this liability takes actual effect, no sin exists, but only its possibility ; and *when it* takes effect, there is just so much guilt, and no more, than might be committed by the individual's will : so that where there is *no* volition, as in infancy, cruelty only could inflict punishment ; and where there is *pure* volition, as in many a good passage of the foulest life, equity itself could not withhold approval.

(2.) I submit as a second distinguishing feature of practical Christianity, that it makes no great, certainly no exclusive,

appeal to ~~the~~ *prudential feelings*, as instruments of duty ; treats them as morally incapable of so sacred a work ; and relies, chiefly and characteristically, on affections of the heart, which no motives of reward and punishment can have the smallest tendency to excite.

The Gospel, indeed, like all things divine, is unsystematic and unbound by technical distinctions, and makes no metaphysical separation between the will and the affections. It is too profoundly adapted to our nature, not to address itself copiously to both. The doctrine of retribution, being a solemn truth, appears with all its native force in the teachings of Christ, and arms many of his appeals with a persuasion just and terrible. But never was there a religion (containing these motives at all) so frugal in the use of them ; so able, on fit occasions, to dispense with them ; so rich in those inimitable touches of moral beauty, and tones that penetrate the conscience, and generous trust in the better sympathies, which distinguish a morality of the affections. In Christ himself, where is there a trace of the obedience of pious self-interest, computing its everlasting gains, and making out a case for compensation, by submitting to infinite wisdom ? In his character, which is the impersonation of his religion, we surely have a perfect image of spontaneous goodness, unhaunted by the idea of personal enjoyment, and, like that of God, unbidden but by the intuitions of conscience and the impulses of love. And what teacher less divine ever made such high and bold demands on our disinterestedness ? To lend out our virtue upon interest, to "love them only who love us," he pronounced to be the sinners' morality ; nor was the feeling of duty ever reached, but by those who could "do good, hoping for *nothing* again," except that greatest of rewards to a true and faithful heart, to be "the children of the Highest," who "is kind unto the unthankful and the evil." In the view of Jesus, all dealings between God and men were not of bargain, but of affection. We must surrender ourselves to him without terms ; must be ashamed to doubt him who feeds the birds of the air, and, like the lily of the field, look up to him with a

bright and loving eye; and he, for our much love, will pity and forgive us. In his own ministry, how much less did our Lord rely for disciples on the cogency of mere proof, and the inducements of hope and fear, than on the power of moral sympathy, by which every one that was of God naturally loved him and heard his words; by which the good shepherd knew his sheep, and they listened to his voice, and followed him; and without which no man could come unto him, for no spirit of the Father drew him. No condition of discipleship did Christ impose, save that of "faith in him"; absolute trust in the spirit of his mind; a desire of self-abandonment to a love and fidelity like his, without tampering with expediency, or hesitancy in peril, or shrinking from death.

There is, then, a wide variance between the genius of Christianity, and that philosophy which teaches that all men must be bought over to the side of goodness and of God, by a price suited to their particular form of selfishness and appetite for pleasure. Our religion is remarkable for the large confidence it reposes on the disinterested affections, and the vast proportion of the work of life it consigns to them. And in thus seeking to subordinate and tranquillize the prudential feelings, Christ manifested how well he knew what was in man. He recognized the truth, which all experience declares, that in these emotions is nothing great, nothing lovable, nothing powerful; that their energy is perpetually found incapable of withstanding the impetuosity of passion; and that all transcendent virtues, all that brings us to tremble or to kneel, all the enterprises and conflicts which dignify history, and have stamped any new feature on human life, have had their origin in the disinterested region of the mind,—in affections unconsciously entranced by some object sanctifying and divine. He knew, for it was his special mission to make all men feel, that it is the office of true religion to cleanse the sanctuary of the secret affections, and effect a regeneration of the heart. And this is a task which no direct *nîsus* of the will can possibly accomplish, and to which, therefore, all

offers of reward and punishment, operating only on the will, are quite inapplicable. The single function of volition is *to act* ; over the executive part of our nature it is supreme, over the emotional it is powerless ; and all the wrestlings of desire for self-cure and self-elevation, are like the struggles of a child to lift himself. He who is anxious to be a philanthropist, is admiring benevolence, instead of loving men ; and whoever is laboring to warm his devotions, yearns after piety, not after God. The mind can by no spasmodic bound seize on a new height of emotion, or change the light in which objects appear before its view. Persuade the judgment, bribe the self-interests, terrify the expectations, as you will, you can neither dislodge a favorite, nor enthrone a stranger, in the heart. Show me a child that flings an affectionate arm around a parent, and lights up his eyes beneath her face, and I know that there have been no lectures there upon filial love ; but that the mother, being lovable, *has of necessity* been loved ; for to *gepial* minds it is as impossible to withhold a pure affection, when its object is presented, as for the flower to sulk within the mould, and clasp itself tight within the bud, when the gentle force of spring invites its petals to curl out into the warm light. As you reverence all good affections of our nature, and desire to awaken them, never call them duties, though they be so ; for so doing, you address yourself to the will ; and by hard trying no attachment ever entered the heart. Never preach on their great desirableness and propriety ; for so doing, you ask audience of the judgment ; and by way of the understanding no glow of noble passion ever came. Never, above all, reckon up their balance of good and ill ; for so doing, you exhort self-interest ; and by that soiled way no true love will consent to pass. Nay, never talk of them, nor even gaze curiously at them ; for if they be of any worth and delicacy, they will be instantly looked out of countenance and fly. Nothing worthy of human veneration will condescend to be embraced, but for its own sake : grasp it for its excellent results, — make but the faintest offer to use it as a *tool*, and it slips away at the very conception of

such insult. The functions of a healthy body go on, not by knowledge of physiology, but by the instinctive vigor of nature; and you will no more brace the spiritual faculties to noble energy and true life by study of the uses of every feeling, than you can train an athlete for the race by lectures on every muscle of every limb. The mind is not voluntarily active in the acquisition of any great idea, any new inspiration of faith; but passive, fixed on the object which has dawned upon it, and filled it with fresh light.

If this be true, and if it be the object of practical Christianity, not only to direct our hands aright, but to inspire our hearts, then can its ends never be achieved by the mere force of reward and punishment; then no system can prove its sufficiency by showing that it retains the doctrine of retribution, and must even be held convicted of moral incompetency, if it trusts the conscience mainly to the prudential feelings, without due provision for enlisting the co-operation of many a disinterested affection.

We cannot refrain from affording those into whose hands this volume will go, the pleasure and the lofty encouragement which they must derive from the perusal of an extract on

THE TRANSMISSION OF SUPERIOR THOUGHTS.

It is a law of Providence in communities, that ideas shall be propagated downwards through the several gradations of minds. They have their origin in the suggestions of genius, and the meditations of philosophy; they are assimilated by those who can admire what is great and true, but cannot originate; and thence they are slowly infused into the popular mind. The rapidity of the process may vary in different times, with the facilities for the transmission of thought, but its order is constant. Temporary causes may shield the inferior ranks of intelligence from the influence of the supe-

rior ; fanaticism may interpose for a while with success ; a want of the true spirit of sympathy between the instructors and the instructed may check by a moral repulsion the natural radiation of intellect ; — but, in the end, Providence will re-assert its rule ; and the conceptions born in the quiet heights of contemplation will precipitate themselves on the busy multitudes below. This principle interprets history and presages futurity. It shows us in the popular feeling and traditions of one age, a reflection from the philosophy of a preceding ; and from the prevailing style of sentiment and speculation among the cultivated classes now, it enables us to foresee the spirit of a coming age. Nor only to foresee it, but to exercise over it a power, in the use of which there is a grave responsibility. If we are far-sighted in our views of improvement ; if we are ambitious less of immediate and superficial effects than of the final and deep-seated agency of generous and holy principles ; if our love of opinions is a genuine expression of the disinterested love of truth ; — we shall remember who are the teachers of futurity ; we shall appeal to those, within whose closets God is already computing the destinies of remote generations, — men at once erudite and free, men who have the materials of knowledge with which to determine the great problems of morals and religion, and the genius to think and imagine and feel, without let or hinderance of hope or fear.

We linger over the pages from which the preceding selections have been made, unwilling to end our grateful task of love. But one quotation more must be the last. With it we commend these Studies of Christianity, these timely thoughts for religious thinkers, to the candid and affectionate inquirers within all sects, confident that, so far as the work obtains a fit reception, it will exert that purifying, liberalizing, and sanctifying power which is the genuine influence of Christ. •

CHRISTIANITY AND SECTARIAN THEOLOGY.

The sectarian state of theology in this country cannot but be regarded as eminently unnatural. Its cold and hard ministrations are entirely alien to the wants of the popular mind, which, except under the discipline of artificial influences, is always most awake to generous impressions. Its malignant exclusiveness is a perversion of the natural veneration of the human heart, which, except where it is interfered with by narrow and selfish systems, pours itself out, not in hatred towards anything that lives, but in love to the invisible objects of trust and hope. Its disputatious trifling is an insult to the sanctity of conscience, which, except where it is betrayed into oblivion of its delicate and holy office, supplicates of religion, not a new ferocity of dogmatism, but an enlargement and refinement of its sense of right. It is the temper of sectarianism to seize on every deformity of every creed, and exhibit this caricature to the world's gaze and aversion. It is the spirit of the soul's natural piety to alight on whatever is beautiful and touching in every faith, and take there its secret draught of pure and fresh emotion. It is the passages of poetry and pathos in a system, which alone can lay a strong hold on the general mind and give them permanence; and even the wild fictions which have endeared Romanism to the hearts of so many centuries, possess their elements of tenderness and magnificence. The fundamental principle of one who would administer religion to the minds of his fellow-men should be, that all that has ever been extensively venerated must possess ingredients that are venerable. If, in the spirit of sectarianism, he sees nothing in it but absurdity, it only proves that he does not see it all; it must have an aspect, which he has not yet caught, that awes the imagination, or touches the affections, or moves the conscience; and those who receive it neither will nor should abandon it, till something is substituted, not only more consonant with the reason, but more awakening to these higher

faculties of soul. Hence, a rigid accuracy and logical penetration of mind, the power of detecting and exposing error, are not the only qualities needed by the religious reformer; and in a deep and reverential sympathy with human feelings, a quick perception of the great and beautiful, a promptitude to cast himself into the minds of others, and gaze through their eyes at the objects which they love, he will find the instrument of the sublimest intellectual power. The precise logician may sit eternally in the centre of his own circle of correct ideas, and preach demonstrably the folly of the world's superstitions; yet he will never affect the thoughts of any but marble-minded beings like himself. He disregards the fine tissue of emotions that clings round the objects which he so harshly handles; and has yet to learn the art of preserving its fabric unimpaired, while he enfolds within it something more worthy for it to foster and adore.

As, then, it is to the moral and imaginative powers of the human mind that religion chiefly attaches itself, as it is by these that the want of it is most strongly felt, so is it to these that its ministrations should be, for the most part, addressed. While theologians are discussing the evidences of creeds, let teachers be conducting them to their applications. Let their respective resources of feeling and conception be unfolded before the soul of mankind; let it be tried what mental energy they can inspire, what purity of moral perception infuse, what dignity of principle erect, what toils of philanthropy sustain. Thus would arise a new criterion of judgment between differing systems; for that system must possess most truth which creates the most intelligence and virtue. Thus would the deeper devotional wants of society be no longer mocked by the privilege of choice among a few captious, verbal, and precise forms of belief. Thus, too, would the alienation which repels sect from sect give place to an incipient and growing sympathy; for when high intellect and excellence approach and stand in meek homage beneath the cross, how soon are the jarring voices of disputants hushed in the stillness of reverence! Who does not feel the refresh-

ment, when some stream of pure poetry, like Heber's, winds into the desert of theology ! when some flash of genius, like that of Chalmers, darts through its dull atmosphere ! some strains of eloquence, like those of Channing, float from a distance on its heavy silence !

Such, then, are the objects which should be contemplated by those who, in the present times, aim at the reformation of religious sentiment ; — first, the elevation of theology as an intellectual pursuit ; secondly, the better application of religion as a moral influence. Both these objects are directly or indirectly promoted by the Association whose cause I am privileged to advocate. It aids the first, by the distribution of many a work, the production of such minds as must redeem theology from contempt. It advances the second, by establishing union and sympathy among those whose first principles are in direct contradiction to all that is sectarian, and who desire only to emancipate the understanding from all that enfeebles, and the heart from all that narrows it. The triumph of its doctrines would be, not the ascendancy of one sect, but the harmony of all. Let but the diversities which separate Christians retire, and the truths which they all profess to love advance to prominence, and, whatever may become of party names, our aims are fulfilled, and our satisfaction is complete. When faith in the paternity of God shall have kindled an affectionate and lofty devotion ; when the vision of immortality, imparted by Christ's resurrection, shall have created that spirit of duty which was the holiest inspiration of his life ; when the sincere recognition of human brotherhood shall have supplanted all exclusive institutions, and banded society together under the vow of mutual aid and the hope of everlasting progress, our work will be done, our reward before us, and our little community of reformers lost in the wide fraternity of enlightened and benevolent men.

The day is yet distant, and can be won only by the toil of earnest and faithful minds. In the mean while, it is no light solace to see that the tendencies of Providence are towards its accelerated approach. And however dispiriting may

sometimes be the variety and conflicts of human sentiment,— however remote the dissonance of controversy from that harmony of will which would seem essential to perfected society, it is through this very process that the great ends of improvement are to be attained. Hereafter it will be seen, much more clearly than we can see it now, that opinion generates knowledge. Like the ethereal waves, whose inconceivable rapidity and number are said to impart the sensation of vision, the undulations of opinion are speeding on to produce the perception of truth. They are the infinitely complex and delicate movements of that universal Human Mind, whose quiescence is darkness, — whose agitation, light.

To the fit and numerous readers whom we trust they will find, these papers are now submitted, in the earnest hope that the author will at no distant day follow them with some more systematic and rounded survey of the same great subject, — the components and developments of Christianity.

W. R. A.

STUDIES OF CHRISTIANITY.

A LECTURE

On True Patriotism in Bengal;

OR, THE BENGALI AS HE IS, AND AS HE MAY BE.

BY THE

REV. C. H. A. DALL, A. M.

Given at Chinsurah, to the Members of the Bhabhinoo Shova, and the public, on the 21st of January 1858.

"Whether is greater, he that sitteth at meat, or he that serveth? [You say,] Is not he that sitteth at meat? Behold, I AM AMONG YOU AS HE THAT SERVETH."—*John of Jesus.*

"Salus Populi, suprema lex."—*Justinian.*

"Government is ordained by God to defend the weak against the strong."—*Channing.*

"Fear not the slave who becomes a freeman—but fear the slave who yet wears his fetters."—*Editor of a German Paper.*

"The Civil Service governs India for the Indians."—*Saturday Review, of Dec. 30th, 1857.*

* So far as our long experience goes, we should say that

GENTLEMEN AND FRIENDS, MEN AND BROTHERS OF
BENGAL ;

You must love your country. You ought to be patriots. No men on earth have higher motives to patriotism. None have a grander scope for it than yourselves. I grant that late events are against you : that a rebellion which is not yet quelled has alienated some of your friends ; still—

- I. You have a country—a good land : and
- II. Abundant motives to Patriotism : you've
- III. Obstacles to overcome, Caste &c., but
- IV. Many helpers and rich encouragements.

“ When shall I meet you again at the Bethune Society ? ” I said to a gentleman, the other day ; and was a little surprised at his prompt rejoinder, “ Never.” I knew he had been deeply interested in human progress, as encouraged by that Society,—which I take to be one of the foremost among the societies that are working good to the minds and hearts of Hindoo young men in Calcutta.

A few days afterwards, I chanced to be by, when the hard-working Secretary of that Society asked a friend of mine, another man of really good feelings, if he ‘ should have the honor of adding his name to the list of members of the Bethune Society.’ In this instance likewise, the prompt answer was, “ *No : I have lost faith in native education,* ” or words to that effect. I need not say that, in both instances, I protested against this loss of faith. I knew it had mainly arisen from the accursed treachery that, in regiment after regiment of Sepoys, had, tiger-like, watched, and, in too many cases, flattered and fawned, successfully, so as to drink the blood of its benefactors, of officers who had nobly laboured for the good of their regiments.

Now the English nature is, at the core, a generous nature. It likes a fair field and open fight. War is a horrid trade at best, and such fairness could hardly be expected of the weaker party. I do not despair of native progress on account of that perfidy, and I will tell you why.

A late visit to Dacca has given me a chance to see some new phases of Bengali life. I have seen how steadily and admirably the Bengali labourer does his work. In America we believe in the Dignity of Labor. With us, nothing does

True Patriotism in Bengal.

The deadly heresy of the *degradation* of labor, some of you, it may be, have yet to unlearn. Thank Heaven unlearned it long ago; or rather, by God's grace, it was never taught me. I was born to work. I remember that even my negro nurse prophesied me a laborer, from a mark on the left shoulder, which she regarded as foretelling an axe-handle, or, as you would say in Asia, the chafing of the banghy. Yes, I was born to love Work. I look therefore with delight and hope for the future of Bengal on the cheerful industry of the Dacca weaver, albeit a low-caste man: and on the self-denying fidelity of the native boat-man, tugging all day, and nearly all night at his rude oar: and on the never-shirking promptitude and perseverance of the bearers of my palanquin, who, from five in the morning to nine o'clock at night, work away, and toiled on, under a fiery sun and through deep waters. Yes, I did honor those men for acting their part so well. I hoped for the good time coming, when maximum of labor would be popular with you, as they are in this country; where gentlemen, on foot can carry their own bundles through the public streets of our proudest cities and do it proudly. I saw hope for Bengal hidden under the cheerful service of the Goberdanga Palke-bearer, the Muddenderree boatman, and the Dacca weaver.

In vision, and by anticipation, I saw you, the people of Bengal, shall I call it Americanized enough, to have the good boys, rich men's sons, shouting in their play, household words, 'Only action is satisfaction!' 'Constant employment is constant enjoyment!' 'Nothing doing going to ruin!'

God expects every man to do his duty; (1.) First of all to secure his own personal religion and culture. (2.) Next to love and bless the family in which he is born. (3.) Next, to labor that no country on earth shall surpass this country in being good and doing good, which is true patriotism; and finally (4.) to wish well to all men, which is philanthropy; to toil heartily for the good of mankind: to rejoice in the true progress, true education, true glory, true peace and true religion of every nation upon earth. Only so can you be whole men, whole souls, whole hearted, whole minded. Only by Labor, Thought, Prayer and Love can we come to ourselves, and be true to our country, and to man, and to God.

The subject before us to-night is a large one, though it be only *one* of the four grand circles of duty and joy that

we must not forget, while our attention at present is not given strictly to self-culture, or general philanthropy, or to family love, but to love of country, *amor patriæ*, patriotism. "True patriotism in Bengal" is the subject now. Let me therefore bring all that is said to-night to establish four points which come to one point.

First, that you, Bengalees, have a country to live for.

Secondly, That you have motives enough to a lofty patriotism.

Thirdly, That you have obstacles to overcome; but fourthly, you have helps and sympathizers enough to encourage you in making Bengal a worthy member of the great family of nations.

Will you therefore love Bengal, and work for her? That is the *one* point.

I. In the first place—There is ground and scope and opportunity enough, in Bengal, for true patriotism. You men have a country to be proud of. You ought to know it. How many of you are laying out your strength for her? Do you know that Bengal, while furnishing one-sixth of the population, furnishes more than one-third of the entire revenue of British India? that is, fully double her share of productive power? Such is the fact. And why are you not proud of it? You should be. You are rich in population. You are passing rich in resources. Why Bengal is not made a greater centre of beneficent labor by the philanthropists of all nations, I cannot conceive. Many of you Bengalees live as if you had no country: live for your little miserable selves alone!

Shame, Oh, shame on you, you Nuwabs, you Rajahs, you Zemindars, you Bahadoors of Bengal! you natives of this glorious land, gifted as you are with wealth, and talents, and sons, and daughters; and with opportunities such as never dawned on your side of the world before! Blush, I say, and hide your faces for shame, that you are doing so little for Bengal. How dare you sleep in luxury, and ride abroad in pomp, as you do, and let your country perish? Did God give you knowledge, wealth, ability, opportunity, only that you might dishonor human nature in yourselves; wallow swinishly in sensual indulgence, spend your time in gaming and debauchery, or in ornamenting your palaces and your persons and counting your money? God will smite you and sink you; He is doing it already! He has smitten you with blindness, and folly and self-loathing, for your hated of your kind, and indifference to your country's

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Schools, your 600 Academies, your 10,000 Zet teachers?

Bengal, like France, needs mothers,—educated mothers mentally and physically developed mothers: but you oh niggardly, God-forsaken reasoners, it will not *pay* educate our daughters! Let their minds, their souls, stay in ignorance: let them starve and be damned! Brothers Fathers,—is not that what your conduct says? The conduct of the great mass of your richest and ablest men. The few noble exceptions to this wide and general indifference, this carelessness of your country's fate,—few educational patriots you have among 30,000,000 people, might almost be counted upon the fingers of your two hands. They are miserably, lamentably few; all the more honor to them and praise to their illustrious names. The wickedly negligent mass of your wealthy men should be haunted nightly by stinging furies. Until such a time they will cease from their indifference, and turn to their duty, every night and all night long, they should hear the cry which Milton puts into the mouth of Archfiend addressing his demons,

“Awake, arise, or be for-ever fallen!”

Oh, that God would make you understand, even by so much discipline, what a country you have to live for! He will do it some day.

God give you faith to say of Bengal, as Tom Moore said of Ireland, (or nearly as he said),

“Other nations have fallen, but thou art still young!”

“Thy sun is but rising, though others have set;”

“Idolatry's cloud o'er thy morning has hung:

“But progress and glory shall beam on thee yet!”

Speaking of Bengali progress, or capacity rather, see what is said in a late number of the *Calcutta Review*. In the lively article on India, China, and Japan, it says:—“The more thoroughly this country is examined, compared with other lands peopled by Orientals, the more clearly will it be seen what a splendid heritage has been bestowed *by its conquest on the English Crown; and what a glorious work has to be performed in elevating it to its proper place among the nations. Not only has it excellences peculiar to itself, but in all that it shares in common with other eastern lands, few can surpass the position which it takes up. Its many valuable products, especially its finest fabrics in jewelry, shawls, and silks, rival e

So speaks the leading *Review* of this section of the world, a voice that should know Bengal and her prospects better than any journal published elsewhere.

I know it was the *Calcutta Review* which gave to the world Macaulay's Essay on Warren Hastings; and I ought perhaps to pause a moment here, and say honestly what I think of Macaulay's exhibition of Bengali character, in that essay. You have poor material to make patriots of, if Bengal can produce only such stuff as that. My subject will therefore compel me to dwell a moment here.

With regard to Macaulay himself, a single word. The world knows that he is a gentleman and a scholar; and we see how the judgment of the English people, which, in the long run is always sound, has be-lorded him, and set him lately forth as a power in the state. Yet there are some who account Lord Macaulay a failure.

The *Bengal Hurkaru* does so (October 24, 1857), quoting the *Herald*. After saying of a Member of Parliament, "He proved one of the greatest failures in the House of Commons," the *Herald* goes on to say, "There is another Member of Parliament whose failure, under different circumstances, was as decided. We allude of course (he says) to the great distorter of history for political purposes, T. B. Macaulay. In fact, Macaulay lacked sincerity; or at any rate, consistency. His periods might be well turned; the style possessed a certain glitter; but that which the public desired was absent, viz., entire allegiance to truth. Even as a writer of history, Macaulay has not achieved a sterling reputation. The events and the actors of past centuries are treated by him in a prejudiced manner; and, in order to gain credit for what he terms his party, he has polluted the very sources of historic narration. His wanton assaults upon some of the greatest characters of our annals can never be forgotten, and will not be pardoned. Had Macaulay possessed a truly great mind, he would have shewed it by doing justice to the merits of those from whom he happened to differ." So far the *Herald* in the *Hurkaru*.

But, as one man's word, is no man's word, in the taking of evidence on an important case, you may add to the *Herald's* the consenting testimony of another reliable witness, the *Daily News*. A late issue of the *Daily News* declares that "As a lawyer, Mr. Macaulay never affected to practise. As a legislator, he has never attempted anything. Of the five years spent by him as a Member of the

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The Macaulay Code remains, and will ever now remain unattractive fragment in the Museum of British bluntness in Hindostan." No man doubts his artistic power 'to speak to eyes and paint unbodied thought,' yet, says *Daily News* "When the illustrious pamphlet-spee^r undertook to instruct Parliament as to what it ought to do with India, the House of Common-sense went off quietly to dinner, and left Mr. Macaulay to pour forth gorgeous un-originalities to empty benches. It was always ready to applaud him when it had leisure to listen, it instinctively thought that there might be many things on which it was more important for Mr. Macaulay to make a speech, than for the house to listen to him." So says the *Daily News*.

We are at present concerned, however, with but one passage in his essay on Warren Hastings. As so much has been said of it lately, let me read it entire. Here it is: "The name of the Maharajah Nuncomar has, by a terrible and melancholy event, been inseparably associated with that of Warren Hastings. This man had played an important part in all the revolutions which, since the time of Surajah Dowlah, had taken place in Bengal. To the consideration which, in that country, belongs to high and pure caste, he added the weight which is derived from great talents, and experience. Of his moral character it is difficult to give a notion to those who are acquainted with human nature only as it appears in our island. What the Italian is to the Englishman, what the Hindoo is to the Italian, what the Bengallee is to the other Hindoos, that was Nuncomar to other Bengallees."

"The physical organization of the Bengallee is fitted even to effeminacy. He lives in a constant vapour bath. His pursuits are sedentary, his limbs delicate, his movements languid. During many ages he has been trampled upon by men of bolder and more hardy breeds. Courage, independence, veracity, are qualities to which his constitution and situation are equally unfavourable. His mind bears a singular analogy to his body. It is weak, even to helplessness, for it opposes of manly resistance; but its suppleness and its tact win the children of sterner climates to admiration not unmixed with contempt. All those arts which are the natural defence of the weak, are more familiar to this subtle race than to the Ionian of the time of Juvenal, or to the Jew of dark ages."

"What the horns are to the buffalo, what the paw is to the tiger, what the sting is to the bee, what the

according to the old Greek song, is to woman, deceit is to the Bengallee. Large promises, smooth excuses, elaborate tissues of circumstantial falsehood, chicanery, perjury, forgery, are the weapons, offensive and defensive, of the people of the Lower Ganges. All those millions do not furnish one sepoy to the armies of the Company. But as usurers, as money-changers, as sharp legal practitioners, no class of human beings can bear a comparison with them. With all his softness, the Bengallee is by no means placable in his enmities, or prone to pity. The pertinacity with which he adheres to his purposes, yields only to the immediate pressure of fear. Nor does he lack a certain kind of courage which is often wanting in his masters. To inevitable evils he is sometimes found to oppose a passive fortitude, such as the Stoics attributed to their ideal sage. An European warrior who rushes on a battery of cannon with a loud hurrah, will shriek under the surgeon's knife, and fall into an agony of despair at the sentence of death. But the Bengallee who would see his country over-run, his house laid in ashes, his children murdered or dishonoured, without having the spirit to strike one blow, has yet been known to endure torture with the firmness of Mucius, and to mount the scaffold with the steady step and even pulse of Algernon Sydney." Here ends the quotation from Macaulay's Essay on Warren Hastings, which, of late, has been so printed and reprinted, in journal after journal, throughout this country and in other countries.

Now, with respect to this description of his ideal of a Bengallee, Mr. Macaulay falls, as I conceive, into the common error of accepting a partial or temporary or abnormal development of human *character* for human *Nature*. They are two very different things. Lift yonder doorstep: You will find grass growing beneath it. Look at that grass: It has not had its fair share of daylight. So it happens that *that* grass is white. Now write to England and tell them that in Bengal grass is white, not green. Is that a fair report? No. Is that a true statement? 'Tis partially true. The fact nobody can deny, just now and here. 'There it is before your eyes!' says Macaulay. 'It is white! Bengal grass is white!' So it is, under certain circumstances, Mr. Macaulay! No man can say you Nay. We must take the liberty to add, however, that there is green grass a little further on; plenty of it. It may be a shade different in color from English grass: still, look at it broadly and it is green;—about as green as it is in

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will turn green, if you give it a fair chance to see sun.

My Bengallee Friends ! 'tis for you to *help Bengal a li further on* : and the fact of your readiness, as a people, receive instruction, to encourage education, and to improve yourselves in many ways—this fact stands foremost among the things that encourage me to speak to you of Patriotism.

II. I have thus, already, entered on our second point, viz., that while you have a good land, and one that may well deserve the title of the Garden of the World, for its great productiveness and its high capabilities, you have incentives and encouragements to patriotism, both in the character of your own people, and of such as wish to help you. The first of these grounds of hope, or stimulants to patriotism I think, should be found in the fact that the Hindoos are essentially a kind-hearted and tolerant people. I rejoice in the tone of the native mind, as shewn us at a meeting, six or seven months ago, of the old British Indian Association. At that time, Baboo Dukhinanjan Mookerjee said ; " to the Missionaries, a man must be a total stranger to their thoughts, habits and character of the Hindoo people, you could fancy that because the Missionaries are the Apostles of another religion, the Hindoos entertain an inveterate hatred towards them. Ackbar, of blessed memory, with his policy Lord Ellenborough pronounced peculiarly adapted to the government of these dominions, (and which no doubt so) gave encouragement to the followers of all sects, of all religions and modes of worship'.

'Jagheers and Altumghas, bearing his imperial seal, yet extant to show that he endowed lands and buildings to Mahometan Musjeeds, Christian Churches and Hindoo Valoys. The Hindoos are essentially a tolerant people, a fact which that sagacious prince did fully comprehend, and appreciate and act upon. 'Tis as Lord Ellenborough said *the policy of Ackbar should be the invariable rule for our Indian Governors.*'

'This country is not inhabited by savages, but by a people whose language and literature are the oldest in the world, whose progenitors were engaged in contemplating the sublimest doctrines of religion and philosophy, at a time when their Anglo-Saxon and Gallic contemporaries were deeply immersed in darkness and ignorance. If, owing to 900 years of Mahometan tyranny and misrule, this great nation has been sunk in sloth and lethargy, it has, thank God, not

its reason. It is able to make a difference between the followers of a religion which inculcates the doctrine that it should be propagated at the point of the sword, and that which offers compulsion to none, but simply invites inquiry. However much we may differ from the Christian Missionaries in religion, I am quite sure I speak the mind of this society, and of the people generally, when I say that, as regards their learning, their purity of morals, and their disinterestedness of intention to promote our weal, no doubt is entertained in the land; nay, they are held by us in the highest esteem. European history does not bear on its record the mention of a class of men who have suffered so many sacrifices in the cause of humanity and education, as the Christian Missionaries in India. Though the native community differ with them, in the opinion that Hindostan will one day be included in Christendom;—for the worship of Almighty God in his Unity, as laid down in the Holy Veds, is and has been our religion for thousands of years, and is enough to satisfy all our spiritual wants;—yet we cannot forbear doing justice to the venerable ministers of a religion, who, I do here most solemnly asseverate, in purity and righteousness alone, are fit to be classed with those Rishees and Mohatmas of antiquity who derived their support, and those of their charitable schools, from voluntary subscriptions, and consecrated their lives to the cause of God and knowledge.”

You may have read another corroboration of this testimony, on the part of an eminent Hindoo, pointing to the generous and tolerant spirit of his own nation. I saw it in the *Englishman* newspaper of the 19th of January, the present month.

There, again, it is said that the Hindoos are essentially a tolerant people. The *Englishman's* correspondent says that, while the Mussulmans appear to justify the atrocities of the rebellion by appealing to their religion, “the Hindoo, on the contrary, though firm in his belief, is no fanatic. The Hindoo argues that if the Creator of the world had given the preference to a certain religion, that religion alone would have been predominant upon Earth.” “Men of enlightened understanding (he says) know that the Creator has given to each nation the doctrine that is best suited to it,” (precisely what this means I cannot say) “and God therefore beholds with pleasure, the various modes in which he is worshipped,” (to this I agree if the worship be in spirit and in truth) “and we Hindoos believe that he is present in the Mosque, present with those who kneel before the A-

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of Christ, and present in the temple where Brahma is worshipped. The great Akbar acted on these benevolent views and therefore assisted all sects of worshippers alike."

I repeat it, I rejoice in the mild and admirable self-command of the Hindoo character. Nor am I the less inclined to appropriate to you, Bengalese, this high praise, because of what has lately happened under the madness of the evil spirit. I deliberately think, and therefore I say it, without hesitation, that the horrors practised of late, in India, are the usual horrors of war; especially of war waged by uncivilized men. Without a thought of palliating the hell-work perpetrated at Cawnpore and Delhi, it is only just that it is not weak mercy, but stern justice, to say that the often-lauded subjects of the Sublime Porte, the Turks, committed atrocities as awful, in the comparatively late massacre of Scio, particularly upon its devoted women and children, hundreds of whom were murdered in cold blood. I remember that two or three hundred children were deliberately drowned in a single boat, because over young to be driven to market and sold. Boys and girls were compelled to bear, for days together, the decapitated and bloody heads of their parents, as they and their riper sisters were hurried away, like panting sheep, under merciless drivers, to be sold to purposes of lust; and that, not for an hour or week, but for life, in the shambles for human flesh at Constantinople. The fertility of the liveliest imagination cannot suggest no more obscene tortures than such as were perpetrated by the Turks upon the Sciotes; the alleged reason for it all, being, that there was a falling off in the Sciot supply of girdles for the waist of the Sultana and her pasha companions.

Similar atrocities were inflicted by the Russians on the Poles, before that fearful annunciation of the despot 'Orsini reigns at Warsaw!' The sepoy must be a smarter man than he is represented to be, if he has exceeded those tortures of the Inquisition which are ascribed to the past, and even the later days of the Romish Church, in all the South of Europe.

Now Be just, Be just, I say; though men argue that there is no time for mercy. Be true to History, even though righteous retribution be the work which God now calls England to fulfil in Hindostan.

. 'Fiat justitia ruat coelum!'

The horrors of this war, even those of Nana Sahib, and the accused horrors of all war, the world over. Let

true man deny it, no man unblinded by that awful passion for human blood which makes hell in the Nana's soul and spouts hell out of it wherever he goes. It is wrong to talk, as some men do, of taking a just estimate of native character from this out-pouring, in the phrensy of battle, of the fire-brands, arrows and death of excited hate. No! No! Fair play! fair play! is the cry which is sure to touch a chord in the good stout English heart; a chord which will thrill and sing out its harmonies, long after the temporary discords of a sudden crash of indignation and revenge have passed away.

Gratefully do I repeat the words of a writer in the last issue of the *Calcutta Review*, when he says "the aroused feelings of British statesmen and of real philanthropists should find vent in prompt action, not only in dealing out terrible punishment to the really rebellious, but by greater vigor and determination in every question of social or internal improvement. Let these feelings appear in liberal grants of land and money to the deserving, [Bengali,] in renewed assurances of protection and of friendship to the faithful, and of strong and telling measures in behalf of the masses of our subjects." Yes, I say, let the masses of the people be aided more wisely than they have ever yet been helped, to make themselves men: self-respecting and self-supporting men: God-fearing and man-loving men. That is it. Or, as the reviewer has it, "that nothing should be suffered to come between the practical benevolence of Government and the happiness of the largest number of its subjects." Good; I say, good! So let it be!

There is an event that is always celebrated in the Free States of America with great eclat,—over a report of which I was lately regaling myself, and that is the Anniversary of British Emancipation in the West Indies. Truly I could not read it without feeling that the British *East Indies* have little to fear from the presence and power of a nation that could do such an act as that of the 1st of August, 1834. Remember that every injured man of you has access to the generous British heart, (and, in spite of individual exceptions, Britannia's heart is a noble one) through a Press that not only is free, and which is read by the civilized world, but which is pledged, beyond recal, to advocate the claims of our common humanity every where. I think India may hope, as she reads the essential clause of that act of Parliament which "presents one of the noblest passages of his-

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200,000,000 in order to emancipate 800,000 utterly help slaves, and put them on the way to their manhood.

Knowing that what Britain has done once,—she may v she may better, do again,—let every colonist keep before as before their own eyes, the sterling words of that l act! to wit: “Be it enacted that all and every, the pers who, on the first day of August 1834, shall be holder slavery within such British Colony as aforesaid. shall, u and from and after the said 1st of August 1834, bec and be to all intents and purposes *free*, and discharged and from all manner of slavery, and shall be absolutely for-ever manumitted; and that the children hereafter b to any such persons, and the offspring of such child shall in like manner be free, from their birth. And t from and after the 1st day of August, 1834, slavery s be, and is hereby, utterly and for-ever abolished, and decla unlawful *throughout the British Colonies*, plantations, : possessions abroad!” Fear not then, but thank God, : take courage! in view of the fact that your motives : helpers to patriotism are so many and so strong.

III. Of the *obstacles* that obstruct your path as triots, my third point, I have time and room to say b single word. *Caste*—not as it once was, but caste a now exists, is doubtless the one great obstacle to that *un* of the people, out of which only can come strength, p gress, national life, public spirit, genuine fraternity, s reliance and self-government.

I am an advocate of caste, so long as you keep it t to nature. I incline to think also, that when caste was i adopted in India, it was true to nature; rudely true, for see perfection in no human institution. ’T was an atten to bring savage life to order. I love order, and so I l caste as God ordained it; but I hate much that man l made of it. I hate unnatural perversions of caste, t abominations of caste,—caste deformed, crippled and d torted: I hate the slavery of caste, such as all nature cr out against and cries shame upon. I hate these unbrot he corruptions of nature’s order,—of nature’s aristocracy. I corruptions of natural Brahminism, (if you choose so to c it) against these every patriot must fight, *unguibus et cibus*, with might and main. I repeat it, let the unnatu barriers of caste be put away, be burned on the altar your country’s good. Those who founded caste, establish it to help on society, not to destroy society. I repeat

Religion and knowledge were to lead men, as they ever should; supported, on either hand, by arts and by arms, with the Sudra class comprising the great industrial masses of men, the bone and sinew of the country. These mighty divisions of men, founded thus in reason, and the wisdom of our Great Creator,—these castes can never be put away. 'Tis only that which is *unnatural* in caste, and therefore unwise and unjust, that you and I, with God's help, would destroy.

Let us rejoice that this unwisdom and injustice has been already excluded from the colleges, medical schools, and leading educational institutions, all over the land. I read lately, in a work on *The Education of the people of India*, by Charles E. Trevelyan Esq., of the Bengal Civil Service, (published 20 years ago,) that, in all the newer educational institutions, the important principle has been established, of admitting boys of every caste, without distinction. A different practice prevailed (he says) in the older institutions. The Sanskrit colleges were appropriated to Brahmins; the Arabic colleges, with a few exceptions, to Mahomedans; and even at the Hindoo College, none but Hindoos of good caste were admitted. This practice was found to encourage the prejudice it was meant to destroy. On adopting the opposite practice, it was found to be attended with no inconvenience of any kind: and Hindoos and Mahometans, and Christian boys,—youth of every shade of color and variety of descent,—may now be seen standing side by side in the same class, engaged in the common pursuit of English literature, contending for the same honors, and forced to acknowledge the existence of superior merit in their comrades of the lowest caste, as well as in those of the highest. This is a great point gained. “The artificial institution of caste,” says Mr. Trevelyan, (or, as I should say, whatever is artificial and unnatural in caste) “cannot long survive the period when the youth of India shall be led by the daily habit of their lives to disregard it.” I say, shall be led by their own good sense to establish that, in caste, which nature establishes, and to repeal that which nature repeals, and shows to be absurd and irrational. I agree with Mr. Trevelyan, that we do well to bring sensible young men together, to impress them deeply with characters of truth and honesty, to teach them to utter their own minds fairly and fearlessly, and so lead the elastic and affectionate hearts of youth to give free play to the impulses of their higher nature.

“Habits of friendly communication will thus be established between all classes, and they will inevitably become

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one people." The process of education will thus proceed simultaneously with that of civilization, of union, of fraternization, of amalgamation into a single body of patriots ; ready, ere long, to fill a worthy place among the great brotherhood of nations upon earth.

With these few words, regarding the perversions of caste as presenting perhaps the chief obstacle to the nationhood of Bengal, which

United, must stand,
Divided, must fall ;

I pass to the fourth and last and chief branch of the subject, viz.,

IV. Your many helpers and rich encouragements.

If you would really know how England feels towards India, see a late article in the *Economist*, as quoted in Calcutta newspapers a few weeks ago.

Throughout that article, and throughout whatever *London Times* has lately issued, runs the high encouragement of a strong English feeling of generosity towards India. As English nerves cease to quiver, with the horrors cited by the late butcheries of women and children, they will be, nay it is, to this effect ; (your ear can almost catch the words ;) *Let England do to India all that is right*. But let her dare to do no wrong, for God is only with right ! If England be careless, even for an hour, whether she do right or do wrong, her strength shall melt away like snow in the sun ! Let her arm be lifted to do any injustice especially to a prostrate foe, and that red right arm shall wither, and fall to ashes, like a leaf in the fire. God's name is truth and right. Let England move a hair, against the right, and she fights with the Almighty ! She falls, like the felled oak, by the blast of God ! You hear how all the English pulpits and churches, both in England and in India, cry, as with one voice, ' We are suffering these calamities for our sins ! and for our failures of duty towards India. That confession is well nigh universal, and it comes from a noble heart ! ! What I would here quote from the *Economist* is this :

"It is certain that, if there had been any general disaffection to English rule among the masses of the people, it must have shewn itself in a far more general and unmistakable form than it has yet done." The rebellion has not touched the hearts of the people of India. " The great masses of the

ture, is the ascendancy of the old Mahometan rule of iron, on the one hand, or the maintenance of English authority on the other. And they know enough of the main purpose of both, to see which to desire; and, as far as they can lend their aid, which to support, for their own good. Taken abstractly, the English rule in India may be as faulty as its worst enemies assert; but, taken comparatively with the ancient rule, the contrast is so striking, in all that goes to secure the real happiness and progress of the people, that we may be quite certain they will never willingly abandon the one for the other." *The Economist* goes on to speak of the possibility that "a great nation may be formed out of native elements in India."

Cheering as is this voice of *The Times*, the Thunderer, there is a gentler voice, of one born in Bengal, that will speak to you with a more commanding power. 'Tis the voice of the life of the best man, philosopher and moralist whom God has raised up among you in these latter days. I refer to the labors of Rammohun Roy; than whom you need not, to guide your patriotism, a better patriot. Thanking God that he was born a Bengali, I come to you as a privileged visitor of that city, in England, where his bones repose; and, as a privileged sojourner there, for a short time, in the house of (Dr. Lant Carpenter, of Bristol) one of his most intimate companions. Let me give you the words of that venerated preacher, who now (as I believe) walks with Rammohun Roy in glory,—holding sweet converse with him, in the regions of the blessed.

In a discourse pronounced in September 1833, over the body of his friend, Dr. Carpenter, after speaking of Rammohun Roy's successful efforts to abolish the murderous Suttee in India, goes on to say, "His labours for his country, had, however, a much wider scope. He took an intense interest in whatever contributed, or appeared to him likely to contribute to its welfare. His communications to our legislature," (The Parliament of England) "show with what closeness of observation, soundness of judgment, and comprehensiveness of views, he had considered the various circumstances which interfered with its improvement, or which, on the other hand, tended to promote it. They show him to be at once the philosopher and the patriot. They are full of practical wisdom. There is reason to believe that they were highly valued by the English Government, and that they aided in the formation of the new system, by which the well-being of our vast dependencies

the "Suttee" for good, or for ill :

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a system, which, it requires little acquaintance with causes of the welfare of nations, to perceive, must, after transition is fully made, essentially promote all the sources of prosperity to that immense population ; men *whom a nation is bound by every consideration of justice, as well of philanthropy and wise policy to raise and enlighten.*"

"Long, however, before the means were presented him of thus publicly aiding in the political amelioration of his country, he was promoting her welfare. He did both by example and co-operation with others ; and the decided expression of his convictions ; he did it too, his attention to that mode of improvement which is essential to the permanent efficacy of all others, and from which the greatest benefits may be expected, the judicious education of the young. He saw, in the communication of the knowledge contained in the English language, and the training to English modes of thought, the sure and acceptable way of improving the understandings of his countrymen and of ultimately ameliorating their hearts." It is well known that, with the assistance of two or three friends, he himself supported a school for this purpose, from about the year 1822, in which an attendance of sixty Hindoo children received instruction." So speaks Dr. Carpenter of his friend, your fellow countryman, the Rajah Rammohun Roy. And I will add a fact, which will well bear repetition, that one of the "children" of that school, now a man past fifty, I am happy to know, has shewn his gratitude to his benefactor by opening his house to homeless boys, poor as he was when Rammohun Roy first took him by the hand.

Twenty indigent boys have found a home and food and clothing, each one for 3 or 4 years at a time, with this or that scholar of the old Simlya school. His own children are obtaining the best paid English education he can secure for them, at the schools and Missionary institutions of Calcutta ; while the four beneficiaries, who just now enjoy his rice and share his smile, are both kept at school and trained at home to industry and self-reliance. Thus you may help one another, by opening homes and schools ;—and you, Bengallees, may absolutely rely on the help of England, in all your undertakings for your children's and your country's good.

'Tis a mighty stimulant to faith to feel that we are not alone in any work that requires a large outlay of strength. The approving eye of a single good man is a great inducement to work. Even the sympathy of

that not only my father approves, and my wife wishes me success, but that I have many co-laborers; that the whole neighbourhood is turning out; that the city is all astir with the business; that, while God and man, nature and all good spirits, approve my enterprise, God and man, nature and all good spirits will actually help me, —I have obtained a faith that can move mountains, I have found a patience that cannot be discouraged; I am kindled and a-flame; I am provoked and inspired; I am a giant, I am a whirlwind. Talk of my getting disheartened; stay me now! No!

“ You may as well go stand upon the beach,
 “ And bid the main flood bate his usual height;
 “ You may as well forbid the mountain pines,
 “ To wag their high tops, and to make no noise,
 “ When they are fretted with the gusts of heaven!”

No, now you have laid the coals together, burn they will and burn they must!

I know of no nation upon earth so ill prepared to stand on her own feet, who may have more helpers than Bengal. men who are both willing to see her rise, and able to help her up, if she will but co-operate with them, and be helped, and help herself. I have been at no pains whatever to hunt up testimony to prove that this is so. I heard a lecture not many nights ago, from the Editor of the *Friend of India*, which happened to say rather more of keeping India down, than of lifting her up. Even that Friend however, could not close without saying, that a nobler style of manhood than was yet found in the East or West, might one day come of the union of the West with the East. Western energy and Oriental piety were to produce a man, or a style of men, such as had never yet appeared in the world's history. The value of such testimony, from such a source, can hardly be overrated.

It seems to me, whatever newspaper scribblers may write against Bengal, that an Englishman cannot make a speech on India without advocating her education, elevation and improvement. You find encouragement spoken out to you on almost all occasions. I opened Arnot's *Hindustani Grammar* the other night, and turning to the appendix, I read as follows: “The late venerable Marquis of Hastings” (about 30 years ago I think) “in the last annual address he delivered to the young civilians and students of the College of Fort William, in Calcutta, uttered the following memo-

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India,) 'have a proud consciousness that our functions have the capacity, not merely of discharging adequate their engagements to their employers, but that they possess the means of rendering incalculable services to native inhabitants, by readily communicating explanation, instruction, or advice.' "

" 'They' (the Civilians, who do their duty) 'should themselves what is becoming our country, so decorated with trophies, so rich in science, so ennobled by liberty towards a dependent, unenlightened population.' "

" 'Conscience,' (the Governor General, the Marquis Hastings, goes on to say) 'conscience prescribes the extension of gentle, cheering, parental encouragement to the millions whom Providence has arrayed beneath our rule ! Wonderful and unexampled rule ! Let it never be forgotten that supremacy has been constructed. *Benefit to the governed* has been the simple but efficacious cement of power. As long as the comforts and the gratitude of Indian people shall testify that we persevere in that principle, so long may Heaven uphold the domination of Britain here : — no longer !' "

Glorious words are those, out of a generous and true English soul. No man of you, no patriot of Bengal could ask more than that. That is the genuine "*Salus populi suprema lex !*"*

If I do not weary you, hear the voice of one more Governor General ; of no less a man than Lord Metcalfe, Liberator of the English Press in India.

This sort of testimony seems to me particularly fitted to rectify the angry and distrustful spirit of the present hour. Let it rekindle for the future, the faith and hope of the past, to act more wisely and more generously than ever. Will you hear it ? ('Go on ! go on !')

* "Another Governor General of India said to the Civil Service, 'in the College at Fort William,'—'You are called upon to administer justice to the humblest, to ascertain the rights and interests and situation of the rudest classes. These, they, indeed, who, being most exposed to oppression, will chiefly demand your care. Their happiness will be the proudest glory of your country, the surest foundation of empire in India. Understand, and be understood by, the bulk of the community is a *positive duty*, which you cannot neglect without dishonour to yourselves, and unfaithfulness to the government,—without discredit to your own country and injustice to India."

As you say you will, I shall not be trespassing on your patience, but rather be a helper of your joy, in giving you, first, a remark or two from the speeches that preceded his own, and which Lord Metcalfe said he was prepared fully to sustain and endorse. The speeches I refer to were made at the famous Free Press dinner, given at the Town Hall, Calcutta, in honor of Sir Charles Theophilus Metcalfe, on the 9th of February 1838. Hear what was then said by the Chairman, Longueville Clarke, Esq., present senior barrister of the Calcutta Bar. What said he, to the point that the Bengalee patriot, if he really devote himself to the good of his country, may rely on the help of the English public, as well as on his own single arm?

(Said Mr. Clarke) "Gentlemen, by freeing the Press, you benefit not only the ruling race, but you also benefit the governed. By freeing the Press you likewise extend the blessings of knowledge, and enlighten the people: a measure which all allow is of vital importance to India."

"In those countries where the Press is most free, knowledge is most diffused. It not only imparts instruction, but excites to learning; and the man who is opposed to the freeing of the Indian Press must be a foe to enlightening the natives!" ('Loud cheers,' says the Reporter) Mr. Clarke proceeds; "But, gentlemen, a stronger argument still remains; Free the Press, and you strengthen the bond of union between the native and the British subject." ('Loud cheers' again.) "Free the Press, and you teach the natives what European countries are; what England is; you make them familiar with your laws, your manners, your arts, your sciences, your comforts, luxuries, wealth and independence. They thus are enabled to draw the contrast between the state of things there and here: they thus perceive the difference between the spear and sword, the rapine and violence of the Mahratta and Pindaree, and the protection of person and property by law." ('Loud cheers,' again.) "Tell me then, will not the native find himself drawn towards the land and the nation who give him security and justice, in exchange for destruction and plunder? Tell me, will not the bond of union be strengthened? It will. The Freedom of the press in India will assuredly achieve it! ('Immense cheering:' says the record.) So much for Mr. Clarke, the chairman.

Again the vice-chairman of that important meeting, Henry Meredith Parker Esq., read a letter from Dwarkanauth Tagore, who had left Calcutta for England two days before, and who, shortly before that, had vested in trustees for the

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Mr. Parker said, amid much cheering, "Gentlemen I give you the name of Dwarkanauth Tagore." He then went on to say, "Here we have, in an individual, the qualities and attributes which we desire to foster among his country at large. But what if we succeed in our endeavour to create analogous feelings, not only in those immediate around us in this metropolis, but in thousands, tens of thousands, millions of their countrymen! If we could but inspire the masses! Aye, there's the rub! The question is a grave one, and demands grave consideration: let us try to do it."

Now, one more quotation from the speeches at the Press dinner: and this the word of Lord Metcalfe himself. "Sir Charles rose, and was again greeted with cheers, and we were continued in one universal burst for about five minutes. He seemed deeply affected, but recovering himself, he said: 'Gentlemen, you have so overwhelmed me with your kindness, that I find myself quite unable to give expression to my feelings, or to return my thanks as I could wish. I do not possess not the eloquence of my friend, the chairman, to enable me to do so; but I believe, with him and with you, that a Free Press is a blessing to any country, (much cheering) and I perfectly concur in all he has said in praise of it as applied to this land (cheers.) We have ample proof of the vast benefits accruing from a free press in our country and in America, and I have based my action on it in behalf of India, upon this proof.'"

Now then, and finally, it is with entire confidence, that I repeat the asseveration that you have nothing to fear from the vengeance of England, in the way of a positive and permanent injury of your country. Summary justice she will inflict on all who rebel against her supremacy; on all who turn traitors to her rule; whether they be individual rascals or entire regiments of Sepoys. Of that there is no doubt. She may even wrong a man here, or a man there. Human retribution is rude justice, especially in times of high and wide-spread excitement. We must expect that. Only the omniscience of God can keep justice always merciful, and mercy always just. Still, by God's goodness, we are brought into an age when

"Wrong, to be hated, needs but to be seen."

The way in which that most profitable of all giant wrongs, negro slavery, the Slave power, is hated and denounced

throne, should, of itself, convince you that persistent injustice has no chance, in conflict with the conquering spirit of this age; or what would be called, in my country, the spirit of the Gospel.

It need not be repeated that eternal *vigilance* is the price of liberty, of justice, or of any attainable good; on earth or in heaven. Still, you may rest assured that England has no wish nor deliberate purpose to be unjust to Bengal. As a nation, England's Bible teaches her to say to Bengal, "This one thing I wish, even your perfection!" It is too good to be true, that she will come immediately up to her creed. Yet, thank God, there is no chance of her repudiating her Bible: a book, by the way, which, if it were only as a matter of policy and of *amor patriae*, you would do well to acquaint yourselves with, that you may keep your earthly sovereign up to the convictions of her holiest hours. If you find Great Britain anywhere oppressing your country, your surest pledge of success against that wrong, your mightiest weapon against it, your two-edged sword will be her own Bible, her own religion, her own Christ, her master, saying to Great Britain, 'Render not evil for evil, but contrary-wise blessing! Honor all men! Love even your enemies! Overcome evil with good!'—Though you should not believe in such strange and loving retribution as is commanded by the Lord of Christians, still, for your country's sake, you had better arm yourselves with a competent knowledge of the one Book, which your rulers dare not disobey; and which, as you will find, commands your commanders to bless, and not to destroy you, saying Bless and curse not!

If you be true patriots, you must wield the power of self-defence that God has graciously given you in the Christian Scriptures. I am sure that, were my country ever to be invaded by the power of Islam, and we Americans were threatened with the sword unless we became Mussulmans, I should open the 2nd chapter of the Koran, lift high the Book, and shout against them that glorious cry of Mahomed, there written by his own hand, "Let there be no violence in religion"! Yes, simply as patriots, I bid you protect your country with the shield of the words of Jesus! You will find him always the consistent guardian of the weak against the strong; and, of all other guardians on whom you may effectually call, the very one to protect Bengal against any injustice from Christian England. Your own common sense will shew you that.

~~I repeat it you have nothing to fear, in the long run,~~

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with you. Some of her *agents* may abuse you, upon occasion : but England herself, never ! Appeal, and count to appeal from any oppressor of them, to England's Queen : go to her with her own Bible open in your hand, and are sure of redress ! You know there was a cry in the newspapers lately, of something like Down with the natives ! Give them no more education ! Set your heel on them, keep them down ! The echo of that cry may be even on the air. Let it not alarm any true man of you. It is not a snarling *geeder* you have to deal with, but the British Lion.

You have heard him roaring lately throughout all pulpits of Great Britain, "We are partly to blame for Rebellion ! It is for our sins against India !—It is because we have wronged India."—No, No ! Do not fear that tide of improvement which God has commanded to be put back, and turned upon its ebb, by any power short of Omnipotence.

If England did not see such a course to be blasphemy against God, and treason to her own religion, she would be deterred from a course of mere vindictive retaliation : this mutiny, by the boyish folly of such a course. You see by the tone of Government at home, and of Government here, that England and India are not to stand together in protracted conflict, like two boys : like two who, as I now remember, came to me once with bloody faces, at St. Louis. 'How came your face a bleeding?' I said to the little rogue of a Dutch boy, a pupil of a school I had charge there. 'Mike English scratched me!' was his reply. 'Mike! where are you!' I said to a little fist-fisted Irishman of six years of age. Mike came across the room with the tread of a young hero : and planting himself directly in front of the desk, he looked me smilingly in the face, and pointing to his own cheek, replied "Sir, I blooded me and I blooded him!" Doubtless this was a heroic passage in the lives of a couple of children—they had been taught no better : but not so between two nations of the world of to-day. There is no fear, none whatever, that England will stand before the world, at the close of this 19th century of human progress, and, pointing to Bengal, proclaim to the listening nations, 'She blooded me and I blooded her!' No, No ! Believe it not. Rather believe that you have her sympathy, and will have her help in making your good land a glorious land. England is that you have obstacles to overcome, neither few nor small.

hears me, to do your part for your country, and both England and all her sister nations will emulate each other, in affording you effective help and unfailing encouragement.

All the nations of the earth are brothers before God. They need each other, and must help each other. Nothing is good or fair alone. Or, as a modern poet says,

"Little thinks, in the field, yon red-cloaked clown
Of thee, from the hill-top looking down.
The heifer, that lows in the upland farm
Far heard, lows not thine ear to charm :
The Sexton, tolling his bell at noon,
Deems not that great Napoleon
Stops his horse and lists with delight,
As his files sweep round yon Alpine height.
—Nor knowest *thou* what argument,
Thy life, to thy neighbour's creed hath lent.
All are needed by each one,
Nothing is fair or good alone !"

EDITORIAL EXTRACT.

(*From the Englishman, of 9th February, 1858*)

"The announcement of this important information (the intended introduction of a bill to govern India by the Crown) gives universal satisfaction both in England and in India. It is a pledge that enquiry by Parliament into the wants of this country shall no longer be a matter of form. The first effect of this announcement will be probably an increased influx of European capital and skill; and we hope to see wealthy *natives* of the highest rank, taking up the position of *benefactors* to their country; benefactors in the highest sense of the word, encouraging the endeavours of science and labor to prove to the world at large, that India possesses within herself the elements necessary, not only for supplying all her own wants, but those of nearly all the world besides.

The introduction of practically scientific men into India, to conduct the workings and reductions of the great mineral wealth, now lying below the surface of the soil, requires the help of patrons and supporters, to ensure the most successful result. In England the working of iron, copper and coal mines, has produced fortunes of almost fabulous magnitude. India is no less favoured than England, in respect to the possession of the minerals, but she wants the men and capital, that alone can work them successfully. In England we find noblemen of the highest rank patronizing, encouraging, and supporting with their influence and wealth, the efforts of

him for a great public result, as well as

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that must raise the people of India in the scale of civilization. The advancement of the people to a high state of civilization must necessarily add to the value of property ; for such a result is recognizable in the progress of civilization, in every nation in Europe. We therefore hope that the Rajahs of Bengal, & other wealthy men, will establish and support undertakings of so much promise.

The mineral resources of this country are within reach, & under the observation of every man interested in the successful workings. We have coal and iron in Burdwan; iron ore, limestone, coal, copper and lead are in Beerbhoom where we believe furnaces have been already erected, or in course of construction. In Singbhoom there is copper, iron and coal ; Raneegeunge is but a day's journey from Calcutta and by rail the distance to Beerbhoom will be about the same. So we would urge upon the native gentlemen of India to move in the course of civilization, by endeavours to extend the mercantile importance of this magnificent country."

Erratum; Page 6, for *Calcutta Review* read *Edinburgh Review*.

A

LECTURE

ON THE

Temperance Movement in Modern Times :

BY THE REV. C. H. A. DALL, A. M.

*Delivered in the Hall of the Medical College, Calcutta,
June 12, 1856.*

TO THE BETHUNE SOCIETY.

GENTLEMEN AND FRIENDS, —You know that the word Temperance, which, in a general sense, means moderation in all things, has come to mean the resignation of intoxicating drinks : the banishment from social life of whatever can make a man drunk ; the removal of all alcoholic stimuli from one's table and his wine cellar, to the apothecary's shop or the medicine chest. The struggle to do this, so as to save, from ruin and despair, at once the peer and the peasant, the Byrons and the boors, the intellect and the industry of life ; and to do it, by persuasion, by moral argument, by physiology and science, by legal prohibition,—and first, midst and last of all, by unwearied appeals to common justice and humanity,—is that Movement, extending itself to-day through all civilized nations, which bears the sacred name of that “ fruit of the spirit ” of God, which is —Temperance.

Again, you will readily comprehend what is meant by the word Movement. When you see a vast crowd, swayed hither and thither by one mighty impulse, like forest trees bending to the wind, you speak of the movement of the crowd. So, from age to age, we see nations move towards the accomplishment of some great enterprise. We do not call that a mere association of men ; but a movement. In this way, all Europe was moved by the Crusades. In this way, the fetters of millions of slaves are to be struck off by the modern Anti-Slavery movement, that has yet its

of modern times is a hundred and fifty years old, and it is yet in its infancy. It began almost simultaneously with the Bible Movement, which is scattering the Word of life wherever the sun sheds its rays; and has translated the Bible already into 250 languages and dialects. As great, as wide, as holy, and as replete with blessing as any known moral crusade, is the Temperance Movement. For, of what use are the Holy Bible and emancipated limbs, and a keen intellect, to the hapless wretch who is lured, by alcoholic mania, to be a drinker of madness and death? You perceive then, how properly we may speak, not of mere temperance societies, nor of associations, whose name is legion, that are variously forwarding this great reform; by meetings, through books, by newspapers, by political organizations, or by circulating the Pledge. These are but varied expressions of a common conviction. They are tokens of something greater than themselves. They are but the symptoms and accidents of a Movement, of which God himself is the Mover.

Again; the limits of the subject will forbid my asking your attention to any thing beyond the Temperance Movement *as it is*, in the times in which we live. In the most ancient times of authentic history, we find bodies of men, enemies of the alcoholic curse, bound together by solemn vows and pledges, to abstain, and abstain *utterly*, from the use of even the mildest wines. In Bible History, we have the Rechabites and the Nazarites; and I think we may add the Ebionites. Mahomet declared his great movement against idolatry and for the Unity of God, a Temperance Movement of the strictest kind. The Koran itself is a Temperance Pledge to a hundred and forty millions of men; and the same may be said of the Hindoo Shasters. The curse of drunkenness appeared every where in the infancy and barbarism of our race: and the primeval reform, of all reforms, seems to have been the Temperance Reform. Idolatry, slavery, polygamy, and even human sacrifices, seem to have gone on unrebuked, as if they were virtues, long after the common sense of men had condemned the sin of drunkenness: and men had associated themselves together against its fatal inroads. Volumes might be written, *have been written* I dare say,—upon the History of the Temperance Movement in ancient nations, and in other times than ours. Of that, I am not now to speak but only of the happy and glorious renewal, in modern days, of the effort to save men from the most deceitful

~~and most dangerous of all temptations. The eye int~~

humane reforms. No previous age can compare with it. The Reformation under Luther, granting to every man the right of private judgment in matters of religion, was the inauguration of modern reforms. But the special Movement of which I am to speak, covers little more than thirty, not three hundred years. The rising of the last-temperance tide, which I trust is never again to ebb, is quite within the memory of any middle-aged man who hears me. So that, as I said, none need be at a loss to know what we mean by the Temperance Movement in Modern Times.

I conceive that not old England, but New England, has the honor of originating it. I am aware that not a few Englishmen still count this a somewhat doubtful honor. Men, whose opinions, on many subjects, claim very high respect, think the whole enterprise, Temperance Pledge and all, ephemeral; if not bordering on fanaticism. If there be any here, who are so minded, let me say to them that we are not permitted, tonight, to go into the religious bearings of the subject. None will deny, that moral greatness is the highest, if not the only true greatness on earth. No earthly reform can take precedence of a great moral reform. Much as I am tempted to do it, I will not, at this time, bring facts, and figures, from tables of statistics, to show how large a proportion of the crime that is in the world is directly traceable to the use of alcoholic liquors and intoxicating drugs. It might be doubted, if it had not been proved, over and over again, that more than half, if not two thirds, of all the criminals condemned to prison by courts of justice, have been stimulated to crime by alcoholic drink. And if alcohol fills the Jail, it also crowds the Insane Asylum with victims, and lays the idiot babe in the bosom of unnatural parents. You know that the annual cost of one man kept in prison, would educate a hundred children. Alcohol sends not only the father and the mother to jail, but their children after them. My business, however, is with the bare history of the Modern Temperance Movement.

Of this let me speak, as I have been able to hear and read of it, and to see it in progress and take part in it. From a child, the subject has interested me. And the more deeply so, with every year I have lived. How any man who cares for man, can turn from the Temperance Reform with a smile or a sneer, passes my comprehension. "One half the world" it is said "knows not how the

is there anything which so strongly marks our age, as a desire, on the part of the more fortunate, to comprehend, if not to relieve, the want and distress of the great masses of their fellow-men. You would naturally suppose that the Temperance Reform originated in that desire, on the part of the more wealthy. But it did not. It began with the *poor*, not with the fortunate. It was born of the hard experience of the laboring man, and set on foot by him. He it is that sustains it. In America, everything depends on the common convictions of the people at large. This is not so much the case in England. It is so, to a much smaller extent. And this accounts for the fact, that the Temperance Movement has not, until very lately,* been highly honored in England, or accounted 'respectable.' In Ireland, Father Mathew's millions of pledged Temperance men were nearly all poor men: and in England until very lately, the Temperance Societies were only heard of among the poor.

I see Sir John Malcolm lately quoted by Sir Erskine Perry, in an anti-annexation speech, in Parliament, as having put on record, not many years ago, the following words: "It is good policy to have the native states (in India) interspersed with yours; for, *while they offer a good opportunity of disposing of your spirits*, they show the superiority of British over native rule." A good opportunity of disposing of ardent spirits, for enlargement of revenue, seems to be here spoken of, by a respectable statesman, in a way to prove that Sir John Malcolm saw no harm in it; but, at the same time, in a way that ought to make the blood of a Christian run cold. I think the Trade in Ardent Spirits (as well as that in Opium) quite as bad as the Slave Trade: though English statesmen do not yet see it so. But to my narrative.

One day, in June 1842, in the English city of Liverpool, I had lost my way; and asked direction of a man, a mechanic, who was hurrying by. He politely stopped to give me the pointing I needed; at the same time excusing his great haste, by saying that if he did not run, he would be late at the Temperance Meeting. I quickened my steps to keep up with him, and obtained very intelligent replies to several questions concerning the *then* condition of the Temperance Movement in England. "We poor men have it all our own way," he said; "but we feel the need of it, and enjoy its blessing in our homes. So we are determined to see it through." I fully agreed

with him, that his toil, to save the drunkard from a drunkard's grave, was angels' work: a work that

Would become

The throned Monarch better than his Crown.

Still, as he said, the bare-armed, bare-headed, and ever bare-footed men of England, at *that* time, had it all to themselves. The highly educated were not with them. At that very time, a man who is an honor to his race, and whose name has been already mentioned, was pressing forward in Ireland, almost single-handed, his wonderfully successful crusade against Satan in Irish whiskey. He is said to have given the Temperance (Medal) Pledge to five millions. And I was told by James Haughton in Dublin, that in the city of Cork alone, there were no less than *forty* Debating and Musical Societies, established mainly by Father Mathew, with the noble desire of supplying healthy social stimulants in place of the deadly one, which he had persuaded so many to relinquish. Woe be to those who let him beggar himself in that divine endeavour, unsupported by the help they were so well able to afford. Could he have built up his portion of the great Temperance work on the reasonable and sure foundations on which he longed to set it, there need have been no sad relapse, which to a certain extent, and to the shame of Britain, is said to have taken place. Something, but not much, has been done to relieve the insolvency of this Apostle of Temperance; who has spent his whole life, and (report says) his whole patrimony, in the cause.

No; even today, the Temperance Reform is not a popular cause in Britain. It is better off than it once was, but it has not yet the countenance of men of wealth, or of such as lead society in England. An eminent physiologist, Dr. W. B. Carpenter of London, has done all in his power to remove the stigma; in other ways beside the publication of his Prize Essay on the "Use and Abuse of Alcoholic Liquors." His voluminous works are found in our own city, with the exception, I believe, of that Essay, which I was told did not sell in Calcutta. That work, a copy of which I hold in my hand, (or an American reprint of it) contains a certificate, signed, half a dozen years ago by upwards of two thousand Physicians; not a few of whom are prominent men, in the hospitals, infirmaries and universities of Great Britain; in those, for example, of London, Edinburgh, Glasgow, Manchester and other British Towns. The Medical Service of the Army, and of the

130 or more names, found at the end of this book, and selected from the two thousand. The certificate, which these judges of health and disease have signed, is certainly an honorable historical monument; and deserves a place in St. Paul's Cathedral, as high as any of that legion of tablets there, that tell the visitor of such as 'fell fighting gloriously' for England. Let me read you this richly signed certificate, simply as an historical tablet. Here it is: "We the undersigned" (2,000 Physicians of England) "are of opinion,—

1. That a very large proportion of human misery, including poverty, disease and crime, is induced by the use of alcoholic or fermented liquors as beverages.

2. That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, &c. &c.

3. That persons accustomed to such drinks may with perfect safety discontinue them entirely, either at once, or gradually after a short time.

4. That total and universal abstinence from alcoholic beverages, of all sorts, would greatly contribute to the health, the prosperity, the morality and the happiness of the human race."

After this, no medical man, though an Englishman, can excuse himself from advocating even the Total Abstinence creed, on the ground of its singularity, much less of its being the offspring of a temporary *furor*, or a piece of fanaticism.

I have spoken, thus far, of the Modern Temperance Movement in England, Scotland and Ireland, as a man rejoicing not in any false patriotism, but rejoicing in the truth, wherever I can find it. No man should attempt to tell others what he does not clearly know himself: and this, as well as want of time to-night, may excuse my not referring to the Temperance Movement known to exist in France, Switzerland, Prussia, Germany, Sardinia, Sweden, Russia, and other Continental States; to say nothing of British Colonies all over the world; or of despotic laws against drunkenness, in Asia and Africa. I do remember one fact, concerning Peter the Great and his inauguration of the Temperance Movement in Russia; and I will give it to you. So common was the habit of drunkenness, even in the Court and the Palace, when Peter came to the throne, that his first step was not to require total abstinence, as the mark of a gentleman, or even of a lady; but, pre-

run, the first Temperance statute of Peter the Great was this: that, as sobriety must be the distinguishing mark of a *lady* of the Court; "no lady must *be seen drunk* before ten o'clock in the morning." Such, as I have heard, was the commencement of the Temperance Reform in St. Petersburg.

A rapid review of the Temperance Movement in America with one or two reflections upon the whole subject, is all that remains to me.

Perhaps the best educated part of the United States is New England; with Massachusetts as a centre, (whose capital is Boston,) and surrounded by the five States of Maine, New Hampshire, Vermont, Rhode Island and Connecticut. The two oldest and best Educational Establishments of the 31 United States, are Harvard University at Cambridge, Massachusetts; and Yale College at New Haven, Connecticut.—It was not however at the Universities, nor even from the Pulpits of New England, that the Temperance Movement received its first impulse. It was born of the common sense of the common people. The Temperance Library, contains volumes of anecdotes, that are no fictions, and which, more briefly and pointedly than in any other way perhaps, show the origin of this great reform. In these, you discover the spirit of God moving on the face of the waters, that is on the hearts of men, in a way to bring harmony out of confusion, and moral beauty and order out of chaos. Agriculture, Manufactures, Commerce — as represented, not by the Landlord the Capitalist and the Merchant; but by the Farmer, the Artizan and the Sailor, initiated the Temperance Reform in America. There, as in other parts of the world, God has chosen the foolish to confound the wise, and the weak to lead the mighty.

1. The Farmer, for instance,—saw how much time was lost in drinking rum, that should be spent in harvesting; how much money was worse than thrown away in betting and quarrelling, by men under the excitement of even one glass of ardent spirits; how often home-peace was turned into war and purity into lust, by the demon Alcohol. He accordingly began to ask whether his men could not get through one harvest without it. As for himself, he would continue to take a little, as he was getting old, but he determined to try an experiment with the young and hearty. He accordingly summoned his

what will you take to go through the harvesting without rum? Come now, I will give you a sheep, if you will drink no rum till harvest is in." "Agreed!" says Abraham, "the sheep is mine, father; I'll do it." The farmer calls his second son, "Isaac, what will you take to go through the harvest without rum? I've given Abraham a sheep, I'll give you one if you will try it." "Well, father, I will," says Isaac. "Here, Jacob!" says the old man, "will you do as your brothers do, and let me give you a sheep when harvest is over?" "Yes;" says Jacob, "I will, Sir." Hereupon, little Benjamin, a child just able to pull a rake, puts in his word, "Father, will you give me a sheep if I'll go through the harvest without rum?" "Why, yes, Benny," says the fond old man, "you shall have a sheep as well as the rest." Thus the experiment is fairly arranged: except that Benny, casting a roguish look at his father's somewhat too ruddy countenance, catches him by the finger and says, "Father, had not you better take a sheep too? The old farmer had not intended to give it up himself, but he yields to Benjamin's eloquence, and says, "Yes, boys I'll join you." "Sink or swim, I'll try it for this once." He tries it; they all try it. The neighbouring farmers hear of it, talk of it. They watch the result; which turns out so wonderfully successful, that the next year, many of them adopt it. They find they are none the worse, but all the better, for abstaining from rum, even in the season of most exhausting labor; and they extend the blessed abstinence to other seasons, —to the whole year,—and to all kinds of intoxicating drinks. Thus you see how the Temperance Movement, has moved the agricultural population of New England, and is extending itself over American farms and praries.

2. It was the same voice of experience and practical wisdom, that inaugurated the Temperance Cause among another class of laboring men, the Artizans and Mechanics. You know how Dr. Franklin, even in his youth, preached abstinence from fermented liquors and from all that could intoxicate, and urged it upon his fellow-laborers among the types. Not naturally more muscular than they were, he who drank only water, could carry a heavy "form" up three pair of stairs to the press-room, in a shorter time and with less fatigue than any of them. This, however, was a hundred years ago. Let me open to you a later scene. Less than 25 years ago, six mechanics, all of them

Temperance Movement in Modern Times.

Temperance Movement, in many States, had made considerable progress, at this time; chiefly by the help of a signed Manifesto or Pledge; which already numbered its million of signers; but it had not reached such abandoned drunkards as they were. Many temperate men had signed it who were willing to give up entirely the use of alcoholic liquors; except when ordered by a competent physician, as a temporary medicine; or else when used as a burning fluid in lamps &c., or in the arts. There was little appeal except to the good sense of sensible men. A 15 gallon law and a 28 gallon law, were tried: but Law accomplished little. 'Moral suasion' was the chief force applied: and I am within the mark when I say that three or four millions had signed the total abstinence pledge after they had heard Lectures, had read Books, and had taken Newspapers on the subject; and a public opinion resulted from it, so general and decided, as to make the drinking, even of *wine*, unfashionable at any meal, and even on festive occasions. The decanter and the wine-glass,--that had been usually seen on every sideboard and in every cupboard, and used at every time of greeting,--were hardly to be found, except in the haunts of vice, the low bar-rooms and the houses of the abandoned. I may say, that the common idea was, at that time, that all could be saved *except old drunkards*. For the habitual sot, it was believed that death was the only cure. And now, six men, six Baltimore blacksmiths, were met together, real old drunkards. One of them, named Mitchel, a man of naturally strong sense, instead of drinking as usual, addressed his five pot-companions, somewhat in this way: "Boys, the Temperance folks say that hard and habitual drinkers cannot leave it off. They are slaves for life. They are bound over to destruction and no help for it. Now I have a proposition to make. I believe I can break off this cursed habit, which has ruined me and beggared my children: and I mean to do it. Which of you will join me, and show that such men as we are *can* be saved?"--He appealed to them each in turn, and that kind Providence, that holy God, who is ever more anxious to save men than they are to be saved, moved on that moral chaos and said "Let there be light and peace and power." They all consented. They dashed down their glasses and became Temperance men. Two or three of them subsequently became public speakers on the subject of Temperance. They started a pledge to be signed by drunkards and by men whom I am not

it was distinguished by the name of "The Washingtonian Association," after our own Washington;—while a very noble and widely extended association of women, for the relief of the destitute wife and children of reformed drunkards, was called (after the mother of Washington) "The Martha Washington Temperance Society." I remember hearing it reported, years ago,—that there were 30,000 reformed drunkards, Washingtonians:—and I hope that by this time there are twice as many. Thus you perceive, as in the case of Mitchel and his fellow blacksmiths,—how the crusade against alcohol moved among the mechanics.

Agriculture, Manufactures, Commerce: the Farmer, the Artisan, the Sailor—I intended to have told you, but I will not trespass further to-night, how the Temperance Movement originated at sea, in ships, as often in the cabins as in the fore-castle. I could have referred to two cases that came under my own observation, where crews of mixed men, English, French, Irish and American Sailors, came to their American Captain, on the first day out of port, asking him to act as President of the Temperance Society into which they had formed themselves; and begged him to enforce its rules, if ever departed from, by withdrawing, for every breach, a portion of their wages, and paying it into the Treasury of the New York Seamen's Home. But I will not detain you, even to enumerate the steps by which the happy infection spread from the lower orders of society to the higher, first among the Farmers, Sailors and Mechanics; then into Colleges and Institutions of learning: at first attempting only to banish Brandy, Rum, and the higher intoxicants, but soon finding that there was no safety from the alcoholic mania—that tiger-thirst—in any, even a moderate, use of alcohol. Some men are strong enough to escape for a time its worst effects, but the mass of men are not.

As I was saying; the Merchants and their families, in New England and New York, were early advocates of the great Temperance Reform. Among these stand prominent Mr. Delavan of Albany, and Messrs. Manlius Sargent and Moses Grant, of Boston. No American that I know of, has done more for Temperance than Deacon Grant. He has organized the young, by thousands, into what he calls the Cold Water Army, and to him also is due, I believe, the recovery from intemperance and the placing before the public, of the well known Temperance orator, Mr. ~~Grant~~. These are mere items in a long life, wisely and

It is, I think, fifteen or twenty years since a deep interest in the Temperance Movement, began to reach the higher professions. There is, I think, hardly a physician in America, who is not professionally opposed to the drinking of alcoholic liquors : nor one that does not maintain, as a physiological fact, that pure alcohol is *a mere excitant*, like a whip to a tired horse : giving no particle of added strength to a man, and by no possibility, capable of giving nourishment, or forming good blood or healthy flesh. The Pulpits and Churches of America, have also taken a prominent part in this great crusade for God and man. A few of them will not accept even a moderate drinker of alcohol as a Church member. Others have conscientiously banished from the communion table the use of alcoholic wine, knowing, that the merest sip of Madeira wine, by any man who has had the dire thirst for alcohol once kindled within him, has driven the partaker, from the most solemn rite of Christianity, to a debauch.

Finally, the high professions of the Lawyer and the Statesman in America, have manifested a deep and honorable interest in the Temperance Cause. Of late years, the election of representatives, senators and governors of states, has turned more and more largely upon what they have done or promised to do, in the Cause of the people, the Temperance cause. The Governors of Maine, Massachusetts, New York, and of other states, preside in person at the annual Mass meetings of the State Temperance Leagues : and these embrace representatives of Temperance Associations from all the Towns.

See what an immense revolution of opinion has been produced, in the United States of America, on this subject, by a moral agitation, which has been steadily advancing over the whole country for the last thirty or forty years. The tide of opinion and resolve has met with no permanent reverse : and it is now stronger and higher than ever. For this I have other proof, though it needs no other, than the fact that ten or twelve states, moved by the universal suffrage of the people, prohibit, by Law, the sale of all alcoholic drinks. This could never be done in a country where every man is a voter, and where the voting for legislators is renewed every year, were it not for the existence of an almost universal conviction that popular safety depends upon the law.* And you know what Justinian says, "*Salus populi suprema lex.*" After a renewal of the law, six or seven times in as many years, by the legislatures of the

law,—*this* year (1856) has seen an attempt to modify that law : and its enemies are making the most of the attempted modification, by calling ‘a defeat.’ The prohibitory law has for its object to enforce upon the wealthy distiller a compliance with the dictates of the universal conscience, and to prevent men whom no argument but law will reach, from dealing out, wholesale, the prime destroyer of life and peace. The law also is enacted, as one may say, “for the present distress,” and waits to be repealed, the moment men cease to need it, and behave themselves like men. One object of Temperance Statesmen, as of all Temperance men, in passing Temperance laws, is that they may banish poison from human food. While the effort is being made to save millions of lives, and deliver great masses of men, from miseries and crimes that pass all description or enumeration, shall we encourage the effort ?

No man in his senses asks for a permanent surrender or abandonment of any one of the good gifts of God. The juice of the grape and the juices of other wholesome fruits, are provided for our use and nourishment ; only let us use them as God and nature direct : not by passing them into an alcoholic fermentation and then pouring the fiery poison into our veins. Surely a way can be found to use these things as not abusing them. Until that way be found, let every man look upon the ten thousand blessings that God has given him, and give up *one, just one*, viz. alcoholic drink, (if he must call it a blessing) for the sake of the perishing millions of his fellow men who lie despairing in prisons, in hospitals and in ruined homes. Say not that the habit you have fixed cannot be changed, but say that with God’s help, and for man’s sake, you will henceforward drink nothing that can intoxicate. If you have not yet formed the habit, then thank God by saving others, with your best word and deed. Originating as the Temperance movement has,—you see it to be the work of God himself. Springing from among the necessities of every day life, let it furnish us the very highest and deepest and mightiest element of true manhood, a reasonable self-denial for the good of men

APPENDIX

FATHER MATHEW. The opening of this year (1857) has seen the departure, to a better world, of this great and good man. From the moment of entering upon his Mis-

of his character. He devoted all his spare time not to violent agitation, like Dr. C. and other ecclesiastical firebrands, but to the temporal and spiritual wants of the poor, to whom he acted as counsellor, friend, treasurer and executor. The dying father (says one who knew him well) committed his bereaved family to the care of Father Mathew, the widowed mother drew composure and resignation from her confidence in him. His charities kept pace with his exertions for the mind and soul.

Among other good deeds, we may mention that when the grave-yards in Cork were full, Father Mathew himself purchased the Botanic Gardens of that city; and, allowing them to retain their former agreeable walks and statuary, he converted them into a cemetery, not for Catholics alone, but for members of every other denomination. We have not the time or the space here, to follow Father Mathew in his Temperance progresses. Some idea of their results may be formed, when we state that at Nenagh 20,000 persons are said to have taken the pledge in one day; 100,000 at Galway in two days; in Loughrea 80,000 in two days; between that and Portumna, from 180,000 to 200,000; and in Dublin about 70,000 during five days. There are few towns in Ireland which Father Mathew did not visit with like success; and similar triumphs followed him even in the United States of America. In 1844, he visited Liverpool, Manchester and London, and the enthusiasm with which he was received there, and in other English cities, testified equally to the *need* and the *progress* of the remedy.

Father Mathew, the ecclesiastic, was completely absorbed in the Christian, the man of good will towards all his fellow men. To him the Protestant and the Catholic were of equal interest, and of equal value. No man ever displayed a more disinterested zeal. He spent upon the poor all that he had of his own; and a brother, and other members of his family, though at one time extensively connected with the wine and spirit trade, made themselves bankrupt, and bore their losses without a murmur,—by supplying Father Mathew with large sums of money for the prosecution of his redeeming work.

A few years since her Majesty Queen Victoria, was pleased to settle upon Father Mathew an annuity of £300 (Rupees 3,000 a year) in recognition of the services which he had rendered to the cause of morality and order, but

heavy payments on policies of insurance upon his life, which he was bound to keep up to secure his creditors : and further collections were made on his behalf about four years since.

The affability of his manners, his readiness to listen to every grief and care, and if possible to remove it, the pure and self-sacrificing spirit of his entire career, were eminently calculated to seize upon the quick, warm, impulses of the Irish heart, and to make his word law.

Some twenty years ago there was no country in which the vice of intoxication had spread more devastation than in Ireland. All efforts to restrain it seemed to be in vain. Important action by Laws for the suppression of drunkenness, seemed to accomplish nothing. Many of the wise and good deemed the vice hopeless and incurable. It was said that the Irish would abandon their nature, before they would abandon their whiskey. A few hopeful men thought otherwise. Some members of the (Protestant) Society of Friends, and a few other individuals at Cork, had leagued together for the suppression of drunkenness, but found themselves utterly unable to stem the torrent. In their despair, these gentlemen, though Protestants, applied to (Catholic) Father Mathew. One of them boldly exclaimed "Mr. Mathew, you have now got a mission worthy of yourself: do not reject it."

And he did not. Father Mathew responded to the call. With what ultimate success five millions of his rescued countrymen stand ready to answer; not to mention his faithful temperance disciples who still bear the Mathew Medal upon their necks and hanging at their hearts, on almost every ship that sails the ocean, and in every quarter of the globe.

The work however was a work of time. Father Mathew, born in 1790, has died, aged 67 years, and given the best part of his life to this crusade for God and man. At the beginning, he toiled, seemingly to very little purpose, for the space of a year and a half. He labored hard against the deep-rooted degradation of the "Boys" of Cork, and had his pay, for a time, only in the ridicule and slander of enemies and doubtful friends: not to mention the discountenance of many to whom he had a right to look for support. At that time he held his regular meetings twice a week in the Horse Bazar. He persevered, until at length he had the satisfaction of seeing the mighty mass of obdurate

done. He believed in the truth, that—Whatever is right and good can be done, with the help of God; and the God and even *one* feeble man can do it. So triumphed, in his hands, the Temperance Crusade, up to the hour the death overtook him. And no man can say how many drunkards and their families rise up to bless the day and the man who first enrolled their names in his "Total Abstinence Association."—*Altered from the London Times*

N. B.—About 1,000 young men have given their name to the Anti-Alcoholic (Total Abstinence) pledge in Calcutta and its neighbourhood, within the past year.

A

LECTURE

On a "Visit to Madras:"

By the REV. C. H. A. DALL, A. M.

*Before the Young Men's Literary Association of Bhowanée-
pore : Given on the 25th December, 1856.*

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GENTLEMEN AND FRIENDS,—This crowded room, these pleasant faces, these asking eyes, declare that you are quite willing to receive an account of Madras. You can thus obtain information that would cost, for the voyage alone, 280 Rs., were you to go for it, as I chanced to go, on the Mail Steamer *Bentinck*, and return by the *Alma* to Calcutta. You will listen to it therefore, even with thanks. Kindly receive then, as a Christmas gift—that for which I shall be richly paid, if the hearing give as much pleasure as the telling.

A stay in a new city of but thirteen days, though the time was devoted, without interruption, to the study of the place,—is not long enough to see it thoroughly. First impressions too are often superficial. Still they are not without their value. They never come but once. You know how soon things grow stale and dead to the eye and ear : so that, unless you promptly record, and so fix your first impressions, they go from you, perhaps never to return. On starting to see the world, make it your undeviating rule to "chronicle your impressions while they are fresh." It is the only way.

(1) Let me speak first of the appearance of the place ; the "lay of the land," or, if you please, the geography of Madras. I will first show you the city, as to its chart and plan. I want to tell you of those things that immediately strike the eye of a stranger, and constitute the outward characteristics of the great capital of Southern India.

(2) Again, I wish to go inside of some of its buildings, institutions and schools. I should like to set you to thinking about the institutions of the chief city of a great Presi-

some respects has more light than we have. Do you know how many people live in Madras? What are its principal buildings? and its distance from Calcutta? No man is to blame for not knowing such things, until he has had an opportunity of informing himself. After that, point your finger at him, if he do not know them. You would be glad to know what hails of learning are found there: how they are supported; and what sort of men are there, getting ready to serve their country and the world.

The leading object of this lecture, I confess, is not merely to gratify curiosity, though that is not a low aim. It is, to promote good will among neighbours. If, in London, families may live for years, next door to one another, and hardly know each other's names; let it not be so with us. Let Calcutta and Madras mutually sympathize with each other, and be neighbours. Let us have their good enterprises and success at heart, and let them have ours. Let us see which will do the best in the use of our wonderfully rich resources. With all their might, let Madras and Calcutta emulate each other in the great march of progress,—physical, intellectual, moral and religious. By all means let these two cities, two of the greatest on earth, be

Rivals in fame, but brothers in renown

My main object need not be better stated than it is in an article on "Travellers and Travelling" in the last number of the *Calcutta Review*: where it is well said, that 'The removal of the ignorance which hides from man the life and thoughts and hopes of his fellow man,—is the most important step in advancing that great Federation, (Human Brotherhood;) which, whether we look upon it from the point of view of the philosopher, the poet, or the pietist,—may assume different aspects, but is still deeply expected by all. Impressed with such a belief (says the Journalist) the true traveller will regard his wanderings as a holy mission; and will, from first to last, keep the end in view—of binding man to man. Be such a traveller if you can.'

Now to my story. As to the geography of the place, you know something of it. I thought I had a good idea of Madras before I saw it, but I was mistaken. The map in this case does not give all you want. And if it did, it is very hard to find a good map of Southern India. A modern plan of the city of Madras, I could not find at all; though Dr. Hunter, of the Art School, partly promised to

to build a pier, through and beyond the surf; which the force of the sea had torn down, once and again. I knew that there was some talk of a harbour at Pulicat, the south entrance of an arm of the sea that is called Pulicat lake, about thirty miles north of Madras; but that little or nothing had been done there. Hearing Calcutta called "the fourth or fifth commercial city in the world," and again that Madras was a larger city than Calcutta, I was not prepared to find, instead of about four hundred ships, that I left lying it anchor here, precisely eleven ships lying at anchor there. Again, instead of the thousands of Dinghies, Beaulahs and other small craft, that almost bridge the Hooghly here, I was not expecting to find there, only a dozen rude Catamarans, mere logs-in-the-water, and about thrice that number of Mosoolah boats, elliptical tubs, each needing a dozen men to row them safely from ship to shore. The N. E. Monsoon, at this season of the year, makes the coast more inaccessible than at other times: so that the complement of eleven ships, lying there, was uncommonly small. I was told that, at the best season for a quiet sea, in the S. W. Monsoon, you might find twenty five, thirty, or even fifty vessels anchored off the shore. I also learned that the merchants of Madras had shipping stationed at several points, within a distance of 300 or 400 miles, up and down the coast. Still, the first impression of Madras, from its extremely meagre supply of ships, is to its disadvantage. Certain is it, that in commercial importance it can never approach Calcutta. Nature and the voice of many waters proclaim this. All the year round they shout destruction to any boat, from any ship, that may attempt to land. I was assured by merchants there, that only the Mosoolah boats and the Catamarans could cross the surf. In a Mosoolah boat I find that any one can land as safely and comfortably as he can cross the Hooghly in a dinghee: though, until I tried it, and watched the process, I labored under quite a different impression. I supposed that a wetting from the spray, or even a good ducking, (which happens occasionally in a 'cross sea') was almost inseparable from the attempt to land. Even while going ashore in the boat, a fellow passenger said that the rogues, the rowers, could at any moment give us a sousing by a slight turn of the oars; or, by causing a sufficient delay to allow the white wall of foam, which they so dexterously avoided, to overtake us and break upon the boat. If they ever do this, in order to extort money, which I doubt, there was no such manœuvring in

seen it, is no great affair after all. Dangerous, no doubt it is, in certain states of the weather. And a high wind may rise at any time with very little warning. Still, the barometer is carefully watched on shore, and, apart from blameworthy recklessness, there need be no danger. Once during my short stay, and on the eve of a gale, which amounted almost to a hurricane,—the signal guns ordered every native boat to be dragged on shore, and every ship to “stand to sea.” Then, for two or three days, there was not a sail or a spar in sight, from the windows of any of the merchants’ offices, nor even from the top of their tall light house, which is one of the finest of in the world. One merchant said that it was half a dozen years since he had seen the shore so entirely clean of ships.

Let this suffice for my account of the surf; that characteristic feature of the southern capital of India; about which every body inquires, and of which I think I had formed a too formidable idea.

Passing the surf, you touch the sandy, but not pebbly beach. The shore not only lies low and flat, as far as the eye can reach on either hand, but it has no bays, no inlets of any kind, into which a boat may run. Such rivers or streamlets as the *Coom* in the midst and the *Audiar* on the south border of Madras, appear too sluggish to seek an outlet to the sea. Or, they are so effectually barred with sand, as to be more like serpentine tanks than flowing rivers. Thus, the shore is a single straight line of sand, almost level with the water, and without a discoverable break or bend. You at first exclaim, Here is the strange anomaly of a ‘commercial’ city without a harbour, and almost without a ship. The next impression one takes up, if he hear, as I heard, that ‘Madras consists of the Fort and Black Town,’ may be this: Here, before me, are two things; viz, the bristling barracks of British soldiery,—uninviting as cannon and bayonets can be,—and a town which is probably called ‘Black’ for the same reason that a certain place was called the Black Hole of Calcutta. I rejoice to say, however, that on closer acquaintance, these impressions prove untrue. Why they should retain, for that portion of the really beautiful city of Madras, so repulsive a name as Black Town, passes my comprehension. It is neither black, dingy, nor dark, but is divided through and through by handsome and airy streets, and has its ‘Broadway’ from end to end, and its little park. It is ornamented with sightly offices, schools,

view a handsome Grecian building, the Methodist Church. This portion of the city holds 200,000 inhabitants within its fortified walls, yet it is certainly less crowded than the native part of Calcutta. Our *Chitpore* road is a Gully compared with Popham's Broadway, the main street in Black Town. Instead of the sweltering, choking purlieus of our Burra Bazar, Black Town has warehouses hardly surpassed, for size and beauty, in India. I wish that on the plan of Madras that is about to be issued, that black and misleading name might be omitted, and a more seemly one put in its stead.

But I was giving you a glimpse of the shore. Behold it then. Fort St. George in the middle. On your right, which will be the North side, Hindoo City, (I will not call it Black Town) and on your left, which will be the South side of the Fort, Mussulman City, which they call Triplicane. If you choose, imagine Fort St. George, —with its thoroughly English barracks, arsenal and church, and its altogether English Governor's garden, banquetting hall and Government House in the rear,—to impersonate a good old English gentleman. Then imagine him approaching with a handsome daughter on either arm, and saying, in a sense both English and Roman, These, Sir, are my jewels. Now you have it. You have precisely what strikes you first ;—the handsome fort for a centre, with two cities for its wings. And, when viewed from a high point, or as I viewed it from the roof of the Governor's Banquetting Hall, you will say that there need hardly be a finer picture.

Stacquer, whose *Hand Book of India* is much used, says, that the population of Calcutta is 229,000. That of Bombay is marked 230,000 ; and that of Madras 400,000. In order to account, in part, for this great excess of inhabitants in favor of Madras, over both the other capitals, you will bear in mind, that they have not in Madras as in Calcutta, a 'Circular Road' or a 'Mahratta Ditch,' dividing the City proper by an imaginary line from all its suburbs, and confining it within a semi circle, or semi-ellipse, of little over a mile radius ; or, more accurately, of a mile and a half deep and $4\frac{1}{2}$ miles long. Four half circles, with the sea-shore as a diameter, are described upon the old map of Madras, from Fort St. George as the centre point ; and not the first, but the fourth of these, indicates the limits of the local jurisdiction of the Supreme Court. In this way Madras is made to include all her suburb towns. She embraces all the neighbour-

perceive, running back from the shore four miles, and along the shore eight miles. This semi circle, of four by eight miles, contains at this time about 750,000 people. So I was told by a competent authority, a man who for 20 or 30 years has devoted himself to the good of Madras, I mean the Rev. Peter Percival. How many, think you, would Calcutta number, if she should extend her borders eight miles along the Hooghly, and two miles on either side of it. Might she not count her 700,000 or 800,000, if instead of stopping at the Circular Road, you include—beginning at the South and coming round to the North and West—Garden Reach, Cooley Bazar, Alipore, Doolanah, Bhowanepore, Kasseh-parrah, Kasseh Bagan, Chuckerbare, Ballygunge, the two Porah Nuggers, the two Gobras, Kurrer Danga, Intally, Ballighatta, Seiddah, Sooreeparah, the two Narikal Dangas, Bahir Simlah, Manicktollah, Oelta Danga, Goureeparah, Chitpore, Cossipore, Howrah, Seebpore, and other villages? My impression is, that, by *this* method of reckoning, Calcutta would surely out number Madras in population.

At any rate, let us understand that paddy fields, though yearly encroached upon by housebuilders, still exist within what is called the City of Madras. We might almost as well expect to find a rice-field in Baria Bazar, as in any part of what is called the City of Calcutta.

Madras, as now delineated, is more inviting to the eye than Calcutta proper; Calcutta, I mean, exclusive of her beautiful suburbs; Calcutta shorn of her Garden Reach, Alipore, Ballygunge, Cossipore, Seebpore and Howrah. The great beauty of Madras lies in the fact that her best dwellings are built in large and splendid gardens. Not many of them are three-storied, but even our palatial Chowringhee is cut up into such tiny Campagnas ('Compounds' as you call them,) with a fortification-wall built high around every one, that their beauty is hidden or lost. Quarter of an acre is very rarely allowed to the best houses here, while, in Madras, the *pukka* houses hardly accept less than a full acre; and many of the larger ones command five or six acres. Their broad campagnas, too, know nothing of prison walls. They are enclosed by impervious hedges of solid green; with the prickly pear outside for a picket guard. They can afford also what we cannot so well afford, for want of room, viz. plenty of trees. There is a chance there, for the airs of heaven to play freely among the Palms, Tulip trees and Cashuarinas. As I looked down upon this immense city,

ing shrubs, I was reminded of the fact, that all the lovelier cities of southern Europe have an epithet permanently accorded them ; such as 'fair' Naples, 'proud' Genoa, 'eternal' Rome, 'beautiful' Florence. What epithet, thought I, ought to supplant, in the common mind, that hideous one of 'Black' Madras, —which gives so strangely false an image of this green and breezy city. For one, I shall always characterize it as 'Green' Madras. The ever green sea fawns at its feet. Ever green hedge-rows smile at you on either hand as you drive through it ; and splendidly green groves and avenues everywhere stretch out their long arms as if they said to the visitor,

'Stay, stay with us, rest, thou art weary and worn.'

There is some disadvantage, of course, in allowing so much breathing-space. Madras thus becomes, —like Washington in the United States, —'a city of magnificent distances ;' — though this want of compactness, is among the sweet homes, and not in the mercantile part of the city. It gives the decided impression that, —what with the nearness of the ocean, the breadth of the streets, the broad river bending through the city, the nightly sea-breeze, the hills in the background, and the pure, rosy air between the dwellings, —Madras must be a healthier city than Calcutta. I have had no chance to test the question by bills of mortality, but I do say that, for the mere outward comfort of living, Madras strikes a stranger as pleasanter than Calcutta.

I had not been an hour on shore at Madras, (entire stranger as I was to the city and its people) before the generous hand of hospitality was confidently extended me. A gentleman of the wealthy house of Bambridge and Company, whose face I had never seen, and whose name I had never heard before that hour, invited me to his beautiful home, three miles from his office ; yet quite within the city, at Kilpauk. On our way thither we drove out of 'Black' Town, on whose sea-border most of the merchants have their spacious offices. Leaving Fort St. George on our left, we were soon without the walls, where Lord Harris has removed the gates ; and, much to the comfort of passengers, cut the streets clean through. I noticed heavy ordnance mounted on a portion of these walls. They are built with angles or ravelins, at short distances ; and all Black Town is thus kept in a state of defence. Attacks on the city are things of the past ; things that no man dreams of now ; though a readiness to meet and repel them, is the approved way to

Drive along the broad, well-made street that divides the South end of Black Town from the Fort. Leave the monumental granite Lighthouse on the green behind you ; as you leave the Ochterlony Monument, when you cross the *Maidan* to Bhowanepore. Keeping to the left, cross one fine English-built *bridge*, spanning the river Cooum, with its five or six arches ; (a sight which we have not yet in Calcutta :) and you are on what is called 'the Island,' a large river-gated park. This Island, oval in shape, has in its centre Chantrey's superb equestrian statue of Sir Thomas Munro ; the only statue that I noticed in Madras. By the way, it is strangely placed on a pedestal or square column of stone 20 or 30 feet high ; so that when you come near enough to see what it is, and look up to study the features of a great man, you see very little besides the belly of his horse. The most natural question of a child would be, how a horse ever got up there ? The feat, however, has been accomplished. And thus much is gained by it, that the statue of which Madras is justly proud, stands so much higher than the tops of the trees, that it is seen afloat, as it were, on an ocean of green, at a distance of several miles. The only thing that troubled me, after hearing it called a splendid triumph of art, was, to be debarred from examining it, for want of a spy glass.

Pass on from looking up at Sir Thomas Munro : leave the Island by an opposite bridge ; and you have the Governor's Garden and Palace on your left, with the compact village of Chintadrapettah on your right. The Governor's house, though a fine building, is inferior to the Governor General's here, nor are the surrounding gardens, though full of deer, so richly crowded with the rose, jessamine and gonderej, as our "Garden of Eden." In one point however we are surpassed ; and that is in the splendour and fine proportions of Lord Harris's 'Banqueting Hall.' So our Madras friends call the building which the Lieutenant Governor's liberality allows to be used for great exhibitions, religious anniversaries and good concerts ; in a word, for the public benefit and gratification ; very much as we use the Town Hall of Calcutta. Our Town Hall seems particularly to defy the laws of sound. It is strangely unfitted for public speaking or music. Happily the very best acoustic form, the double cube, was chosen for the Madras Banqueting Hall, and it now, not without reason, claims to be the finest public saloon in India. It was here, by Lord Harris's invitation, that Martin Simonsen, the Violinist found himself in his glory. The single fact of his

triumphs there, and his comparative Tailures here. We must not despair of getting as good a Music Hall one day in Calcutta.

Ascend with me to the broad galleries of the Banquetting Hall (wherein the tables are laid at assembly times, so as to leave the entire floor below to the dancers,) and come out, and carefully clamber to the upper angle of the roof above. Stand there at the very heart of the entire city, and look around you. Hills, hills! you will exclaim; or at least I did—while feasting my eyes upon the first sign of a hill that I had seen in India. In a favorable state of the atmosphere, you can trace a line of hills all along the blue west. I saw only 4 or 5 good sized hillocks in the S. W., 3 or 4 miles off. The largest of these is 'St. Thomas's Mount,' from which 'The Mount Road' (the Chowringhee Road of Madras) takes its name. Tradition says that St. Thomas perished there: that Apostle of Jesus Christ who would not believe in the resurrection, until he had put his finger into the print of the nails, and thrust his hand into the gash of the Roman spear. What credit to give to the tradition that he died here, I know not. Remove your eyes, if you can, from those delightful hills, and—finish here your present survey of the geography of Madras.

Remember Fort St. George as the forehead, and Black Town and Triplicane as the two eyes of Madras. The necklace of villages that hang about her breast, I will barely enumerate. Many of these names will be Tamil names, I suppose, as that is the vernacular language of most of the Madrassees. Your ear will mark the difference of sound between these and the names of the villages about Calcutta. Here, as you gaze over 'green' Madras, are no Bhowanepores, Allipores, Cossipores or Seebpores; but, beginning at the north and coming round to the south, Tandiavoodoo, (which sounds Telugoo-ish rather than Tamil,) Vasurvally, Shulay, Veperv, Peramboor, Company's Petta, Rosspetta, Pursewaukum, Kilpankum, Poodoopetta, Egmore, Chingleput, Nungumbancum, Poodoopancum, Royapetta, Meer Sahib Petta, Kishnapetta, Tanampetta, and San Thomè. San Thomè is several miles from St. Thomas's Mount, and is the Garden Reach of Madras. Such is the full circle of villages that make by far the larger part of the broad spread city of Madras. Rice fields, as I said, are still cultivated here and there among these hamlets: but they have been

as I should like to guide you through some of these villages, I must not now. You would find the people of a color several shades darker than the people here. They are about as dark as Africans, and are generally better made, taller and stronger than Bengallees. You would find many of them driving a neat, lithe, little bullock, peculiar to that region, and slim and active as a deer; where you drive the dwarf horse, the tattoo. You would find the city darkened by herds of the flat-horned, hideously-ugly and almost bare skinned, black buffalo, of which I am happy to see but few in Calcutta. You would look in vain for the big bird of Calcutta, the Adjutant or Hurgila. It is hard to believe, that he never presents his giant bill, or shews his bamboo legs in Madras. You will hardly credit it, that the most conspicuous wonder-bird, that hangs, stuffed and swinging, as a rare curiosity, in the great Museum at Madras, is a single Hurgila. I understood the intelligent Curator of the Museum, a native gentleman, to say that he had never seen the bird alive. At any rate, it appears never to visit Madras of its own accord. It is strange, if true, that Bengal should exclusively possess this gigantic crane, which so loads down our poplar trees, after devouring all things about the city which offend the senses; which stands nightly on guard, a hundred strong, around the roof, and on the sky-rail, of the Government House; which makes all our cemeteries more ghastly by his doleful presence among the tombs and obelisks; and finally, shares with kites and vultures and the flames, at the awful Burning Ghat, dissolving corpses. Of all the scavenger assistance rendered us by the Adjutant—Madras has none. With us only, that strangest of all birds is at home.

But I must hasten on. I had intended to give you some account of the public institutions of Madras; of its Churches, Mosques, and Temples, several of which last are more imposing than those in this region; of its schools,—Hindoo, Mahomedan and Christian; of its University, which I visited in every recitation room; and of its Museum, containing well arranged specimens of nearly all the stones and woods and metals in Southern India; I intended to speak of the 'Elliot' Sculptures there, that remind one of the Elgin Marbles in the British Museum, and are even more exciting to the antiquary. The Mahomedan Library, from which books go out and return daily, is a unique Mussulman institution, established by Dr. Edward Balfour, which I examined with deep interest. I would have said a few words of the enter-

~~ing that our brethren of Madras are pressing forward with~~

follow, in your newspaper reading, the Railway Enterprise, the Geological Survey, under Mr. Wall, as the lately appointed Coal and Mineral Viewer of the Presidency, the Commission of Woods and Forests under Dr. Cleghorn, and last, not least, the Temperance movement in Southern India. All these and many other topics must be reserved for another occasion. I would gladly have given you an entire lecture upon what I saw in two successive visits to the Madras School of Industrial Arts. What I learned from Dr. Hunter, the wisely enthusiastic and perseveringly devoted founder of Art Schools in India, would profitably fill you up an hour. I must not wholly omit the schools;—though I do reserve them mainly for another occasion. Of the Christian and Native Schools, then, a single word.

It appears that there are more than *twice* as many native children in the Mission schools of the Madras Presidency as in those of Bengal. From the (1855) report of the Christian School Book Society of Southern India, I learn the exact statistics of much that I could only cursorily observe. It appears that the people long for education, and really hunger for knowledge. As in Bengal, the whole country is covered with indigenous schools. Native education however exercises little or no good *moral* influence. "Most of the books read are in a language perfectly unintelligible to the children, and others make them more ignorant of truth by filling their minds with falsehood." Not a few of their books are of the most corrupting character. Further, it is "confessed, that even the Christian schools will never be in a satisfactory condition until the teachers are properly trained." "Over the vowels and consonants, and their combinations, 198 in number, Tamil children spend many a day of weary drudgery," and this occurs even in Christian schools, as at present conducted. There "among other subjects, Astrology is taken up and its falsity shewn. Not in this matter only, but in all their undertakings, the Hindoos in the mission schools, are urged to *make use of the reason* with which they have been endowed by God."

"Considering the importance of female education, and the peculiar obstacles to its progress among the Hindoos, books are supplied to girls' schools gratuitously" by the School Book Society.

All of you, young men, who value facts as the basis of progress in true life, will bear in your memories the following statistics. They were collected by the Rev. Joseph Mullens

For that year we have the number of children attending the (Christian) Tamil Schools in the Madras Presidency, with the cost, in round numbers, of providing them with books, as follows :—

	Schools.	Pupils.	Expense to Missions. Rs.
American Board,	91	2168	250
Church Missionary Society,	286	7458	1000
Gospel Propagation Society,	173	4736	600
London Missionary Society,	281	9537	1200
Lutheran Missionary Society,	25	778	100
Wesleyan Missionary Society,	19	756	100
Free Church Missionary Society	20	2500	—
The Unitarian Christian Mission,	3	150	—
Total, . .	898	30,083	3250

Besides this, I will only quote one other paragraph, that particularly interested me, in the Christian School Book Society's Report, and then pass to the native Schools,—and close. This is the paragraph.—“As poetry has often aided great movements, and the Hindoos are passionately fond of it, an attempt was lately made to obtain short pieces from eminent writers, to aid in promoting the moral advancement of India. They would be read in English Institutions, by the *élite* of Hindoo youth, and through them would act upon the masses, Applications were accordingly addressed to Mrs. Sigourney, Longfellow and Bryant, across the Atlantic; and to Tennyson, Macaulay, Dale, Tupper, and Edmeston in England. Only the last two responded. Four highly valued original compositions were sent out by M. F. Tupper, Esq., on “Caste,” “India Reposing,” “The Ganges,” and the “Idolator's Father.” Thus much, all too briefly, of the Christian Schools.

Finally of the Hindoo Schools in Madras, one of the most imposing to the eye bears, by a peculiar turn of affairs that will be explained, the name of Patcheappali's School or College (pronounced Patch-par.) It fills a fine suite of rooms constructed for the purpose. The edifice strikes the gazer favorably from almost any point of the city, with its lofty Greek pediment and pillared front; which last has the lower story of the main building for its base; thus losing in symmetry what it gains in prominence.

Patcheappah was a Hindoo, and the pupils are exclusively Hindoo boys and young men. By the roll there are now 575 students in this branch of the school; of whom 512 were present the day we were there;—fine looking fellows, of from about 12 to 20 years of age. I say of this branch, because I find there are three schools established on the Patcheappah foundation; one in the city of Madras, and two out of the city; at Conjeveram and Chedumbrum: containing respectively 70 and 104 boys. But, as the fund also aids female education, let me speak first of that. It is a distinguishing feature of education in the Madras Presidency, and a point in which they wholly bear the palm away from Bengal, that *both sexes are at school*.

It is particularly pleasant to observe, that even the Hindoo funds entitled "Patcheappah's Charities," are extended to girls; though the devout old man himself probably never dreamed of such a thing. I am indebted to the Rev. Mr. Fordyce for some information here. It was on one of his valuable "Fly Leaves for Indian Homes," that I read something, not long since, about "The Royapetta Hindu School for girls," or "Bahka Patshallah." As my time in Madras was largely given to visiting schools, of all sorts and of all sects, I did not omit the Bahka Patshallah at Royapetta. Allow me therefore, in passing, to say a word of these girls; the first whom I chanced to see at school in India, not excepting the female department of the Training School at Bali, across the Hooghly, where I am privileged to be a monthly visitor. Since my return I have examined that school also, with its forty female pupils taught by the wife of its energetic proprietor, Baboo Chundy Churn Singha. It was on the 24th of November, just past, that my eyes were gladdened, for the first time in India, with the sight of that, which alone can give woman her just influence or her true beauty,—I mean her early education. I cannot express to you the feelings of gratitude to man and to God, with which I heard daughters of India give audible proof that they too could be educated. Their reading, their geography, their arithmetic, was highly creditable. It delighted me. With my American notions of beauty, and of simplicity in dress, I was not fascinated, as some of you might have been, with their yellow paint upon the forehead; or, by the many ornaments that pierced the ear, made a hole in its lobe to put their finger through, and tinkled around its whole semicircle; nor even by the large ring that hung from the left nostril, and partly included the liss. through which drop.

ped pearls of knowledge that were ornaments indeed. I confess to you that I overlooked all those, to me so queer, so odd, so strange additions to the symmetry of nature. I did not even whisper to myself

"When unadorned,
Adorned the most."

I listened to their answers, given with intelligence and modesty, from the map of India on the wall, and from the slates which they held in their hands. And I inwardly thanked God that the day had come when Hindoo girls could be sent to school; even to public school; not only without danger to their modesty and virtue, but with honor to them and to the mothers that bore them. And then I prayed to the Giver of all wisdom and strength that what man had done so happily there, man might do as happily here.

I do not speak of this Royapettah school for girls, as standing alone, or even as holding a prominent place among female schools in that region: I suppose there are 40 or 50 others! On the same day, I visited, at the Wesleyan Mission, a girls' school more than four times as large. With about thirty on the roll, the attendance at the Patshallah was but eighteen that day; while the attendance at the Wesleyan school was nearly eighty. At the Patshallah the instruction was all in Telugoo; no Tamil, no English, no needlework. At the Wesleyan school both Tamil and English were taught, and I purchased there some of the prettiest specimens of the work of a girl's needle that I ever saw. According to their printed report, the Balika Patshallah "is mainly supported by subscriptions and donations from the European and Hindoo communities, and a liberal annual donation (a sort of 'grant in aid') from the Trustees of Patcheappah's Charities." Mr. Fordyce, on his "Fly Leaf" informs us, that "in Madras and its suburbs there are six schools, originated, conducted, and almost entirely supported by Hindus," and that these are attended by 181 girls. These I understand to be public schools; i. e. schools always accessible to orderly and respectable visitors. Why should it not be the same here as there? More than half the pupils of the Madras branch of the Free Church of Scotland Mission are girls, viz. 379 by the Report; which Report also says that these "are of all castes, Brahmins, Rajpoots, Moodellys, Chetties, Naidoos, &c. with a mingling of European, East Indian and Native Christians. In all, the Free Church has eleven girls' schools, to her nine for boys; so that, out of an aggregate of 2,500 pupils, there are seven

hundred females ; and this, in one of the youngest Missions in the Presidency.

But I wander from what I was about to tell you ; and that was concerning the Patcheappah 'Charities' as they are called : strictly educational charities, so far as I could learn.

A single word of the man himself. It appears that Patcheappah, whose name is destined to be honored, as if he were the Sir Jamsetjee Jeejeebhoy of Madras, or a leading educator of Southern India, died about 50 or 60 years ago. So said my kind informant Mr. Lavery, principal of the College, or as it is technically entitled "Patcheappah's school." At his death, he left all he had to erect Pagodas ; i. e. to build idol temples in the far South. As the story goes, Patcheappah's trustees, as originally appointed, proved faithless to their trust. That is, as I understand it, built no Pagodas, and somehow misappropriated a portion of the money. The British Supreme Court thereupon called them to account. After examining into the case, it appears they took away the trust, put the property at interest, and made themselves responsible for it. The money grew ; until, after waiting for nearly half a century, or to about the year 1840, Mr. George Norton succeeded in an effort to move the Court to take action in the matter. Though large and heavy bodies move slowly, the Court was moved. After giving to Pagodas as much as the donor at first intended, in his Will, Mr. Norton moved the Court to give the large residue, or rather the annual interest of it, to the education of Patcheappah's co-religionists, the Hindoos. This, surely, was not a bad move.

The original bequest had so accumulated in 1840, that the interest on it more than supported the Madras, Conjeveram and Chedumbrum Schools ;—with an appropriation to the Royapetta girls' School, and I know not to what others. I remember Mr. Lavery's saying, that far less than half of the income was absorbed by the schools ; elegantly accommodated as they are, (though not extravagantly,)—in airy buildings—with lofty rooms, and plenty of them. It would appear that by far the larger half of the income was given according to the intention of its original possessor : in other words, it is appropriated annually by the Supreme Court, or by its representatives, the Committee, to build and endow idol temples, gild idols, and fatten the priests of a faith which, to the present distributors of the money, is an abominable

not speak well of men who, when they have strength on their side, prefer right to might? At the worst, you see, they are only making Patcheappah an educator and philanthropist in addition to what he intended to be. They are giving him glory, more than he once desired. Which of you would not like to be treated in the same way?

The name of Mr. George Norton should not be forgotten; for with him the *educational* charities of the Patcheappah fund seem to have originated, or at least to have first come to a palpable result. It seems to me that the name of Norton has as just a claim to be associated with these schools as that of any other man; certainly of any man who never dreamed of establishing schools at all. True; Patcheappah might have done very differently had he lived in these days; and partaken of the spirit of this our age of progress—when life has come to be defined as

“ One continued growth
Of heavenward enterprise.”

Had he partaken of the high educational enthusiasm that stirs in the breasts of several noble men of the Hindoo body at Madras, there is no saying what he might, or might not have done. I incline to believe that he would have stood in Mr. Norton's shoes, or walked in them nearly as Mr. Norton has. He would surely have seconded the Court's motion, so far as to have willed the smaller half of his money to the cause of education. Do you not think so? If you do, allow none to say that there has been any improper meddling, by the Court, with that which was not their own. Let us try and believe that Patcheappah's “Charities” are after Patcheappah's own heart. Surely his spirit cannot look down except with smiles upon those Institutions that bear up his name so proudly: while they make some of the finest ornaments of the city of Madras. In the report for (1855-6,) the present year, you will see that, the Principal is assisted by 18 tutors and masters, viz., eight English tutors, five Tamil, four Teloo-goo, and one librarian and writing master. This is an admirable working staff, and gives the decided impression that a great and good work is going steadily forward. One of its marked features is, that its seven Trustees are all Hindoos; faithful, I trust, and hard working men: though we have as faithful here, men as industrious and as intelligent; if it be true, that the industry of the Bengalees provides more than one-third of the entire revenue

A Visit to Madras.

In conclusion : Young Men, you have heard to-night some things that should not only interest and instruct, but quicken you. They ought to stimulate you to broader views of life that you may live, not for yourselves alone, but for your country and your race. I have, though quite imperfectly described to your eye a sister city. I have spoken of its advantages as a home, and of its disadvantages as a commercial depot. I have given you its plan and its surroundings and my first impressions of its salubrity and beauty. You see that I was in almost every thing "agreeably disappointed." You have heard me testify of its hospitality, experienced without stint from generous hearts and hands whom I should offend to name. I have been reluctantly compelled to pass without remark some of its chief ornaments, several of its great public institutions.

You know that we of Bengal are privileged to live in a wealthier country ; at least if Government reports speak truly ; which seem to say that Madras yields comparatively little revenue, and hardly pays its way. Our hearts, I trust, are set upon a wealth that is of the mind, more than of the purse. We can all be rich in knowledge. In this direction our opportunities of acquiring wealth are such as this world of Asia has never seen before. Remember how much beyond us, in educational institutions, are our brethren of the South ! They have *more than twice* our number of native children in their best schools. Bear this in mind. As many of you as can do it, fit yourselves to be educators and teachers of schools. Believe the words of Dr. Channing, that "The office of educating human beings is the noblest work on earth. It is more important than that of the statesman. The statesman may set fences round our property and dwellings, but how much more are we indebted to him who calls forth the powers and affections of those for whom our property is earned, and our dwellings are reared ; and who renders our children objects of increasing love and respect. We go further. We maintain that higher *ability* is required for the office of a true educator of the young, than for that of a statesman. The highest ability is that which penetrates furthest into human nature, comprehends the mind in all its capacities, traces out the laws of thought and moral action, and understands the springs, motives, applications, by which a child is roused to the most vigorous and harmonious action of all its faculties. The speculations of mere statesmen are shallow compared with these." You can aid society in no

LECTURE

On Woman in America and in Bengal :

By C. H. A. DALL, A. M.

Missionary of the American Unitarian Association.

Delivered to the members of the Young Men's Literary Association of Bhowanepore ; and published by request, Jan. 1857.

GENTLEMEN AND FRIENDS,—You feel the exceeding worth of history, past and present. You set a high value upon principles. You desire liberty for the enslaved. You would extend education and justice to the ignorant and oppressed. You contemplate, with a thrill of joy, principles, philanthropic, true, generous, and right. It is surely your heart's desire that "knowledge, which is the spiritual light of God, like his material light, should bless and comfort all men;" and not mankind only, but woman-kind also. This is your wish. There are men here who will calmly listen to any statement, ever so imperfect, concerning woman's emancipation; that is, if it present facts of real life: facts especially, that tell how woman is seen to be walking, wisely and lovingly, in the exalted range of duties assigned to her by her Creator.

I shall bring you, before closing this lecture, some particular instances, in which woman is faithfully doing her proper work; and is shewing, thereby, what woman, the world over,—woman in Bengal, no less than woman in England or in America, may justly do; whether as a wholly domestic helper of her husband, or as an educator, or as a physician, or as an authoress, or a teacher of natural science, or a preacher of religion, or a philanthropist. My main purpose is not to set before you, in bright colors, a line of particular portraits; for I am no artist. My chief purpose is not to sketch for you a few of the women of America: her uncrowned queens and heroines. I have not the skill to do it. No: I am not here to tell of certain women of America, but of Woman in America: of woman, man's heaven-sent fellow and mate; of her opportunities and her aspirations; and how, in that new world, that lately discovered, recently opened, field of human

2 *Lecture on Woman in America and in Bengal.*

enterprise, woman is beginning to tell us, and practically to illustrate, what woman may be;—what God meant every woman should be: and what woman will be, and must be some day, to the overthrow of every prejudice and of every institution that dare stand in her way to perfect womanhood. Hers is a destiny distinct, no doubt, from man's: because it is the perfection and complement of manhood. Woman's destiny is for ever different from ours; but it is the hemisphere of our hemisphere. It is a destiny which must be openly allowed and accepted, and even largely accomplished, before man can know, or fairly speak of either his own sphere, or of woman's sphere. The perfect sphere, for either, is as yet undiscovered. Or, if discovered, we have not yet marked it out, according to the will of the Creator, the absolute Disposer, the All Father.

Talking with a highly intelligent Hindoo the other day, I learned, with pain, that the common Hindoostanee and generic word for woman, "randee," was, in its bare application to any one, a stigma and a disgrace. I understand that to call any virtuous woman "randee," is to cast a stain upon her and to insult her good name. I will not believe that, in Bengal it is a disgrace to be born a woman. And yet what can I argue from the fearful, horrible extent to which female infanticide* has at times been carried here and is perpetrated even now. What means the murder of children by their own parents, because born by God's appointment to be sisters, wives and mothers! The prevalence of this awful crime, (if there be any truth in history) calls on the men of Bengal, with a plaintive but imperative voice, to be up and doing in the cause of woman's emancipation.

Other nations too have degraded woman. Savages always do so: and I can well remember, when something of degradation was conveyed in the word, a "man" or a "woman" even in my own childhood's home, in America. I will explain this.

* "It was subsequently to 1840, that Lieut. Charters Macpherson of the Madras Army discovered that female infanticide was, with the Khond tribes, as with some of the more civilized tribes of Central and Western India, a practice held in no dishonor, but generally observed by the heads of families as a matter of social convenience."

"It was afterwards ascertained that other Khond tribes were in the habit of murdering their female children in their infancy; so that among some of the tribes save in the case when a woman's first child was a girl, no single female infant was spared." "Villages (says Capt. Macpherson) containing 100 houses, may be passed through without seeing one female child."—J. W. KAYE.

There, there are no *durwans*, and the stranger, be he rich or poor, announces his own coming by a pull at the bell-wire, on a stroke of the knocker. Now, I can easily recal the time when we children would run to the door, if a visitor's rap, rap, rap, was heard upon it; and if, on opening it, we saw but an ill-dressed, dusty beggar, we would run back disappointed, and say, Mamma it is only a man, or It is only a woman, i. e., not a lady. We did not say 'randee'—but we certainly did not use the word 'woman' as a term of respect. Now words are things; and while sadly confessing that the generic word 'woman,' is not yet, in any part of the world, the ever-honored title that it should be, I will and do rejoice that, in America, the word has of late years received an increase of dignity. None but a fop will ere long hold the title of 'lady' to be nobler than that of woman. None but a namby-pamby orator would open an address to a New England audience with "Ladies and Gentlemen," rather than with the better words "Men and Women (of Boston.)"

This change upon the surface, indicates an improvement at the heart of things, of which this is only the blossoming-out and the expression. It shows that, in America, we have at least begun to perceive, and to confess, that the nature of woman, like that of man, is essentially a great, a noble nature. It is great in prospect; great, at least in hidden powers, that wait to spring forth and bless the world. It is noble in God-given energies, that have as yet not shown themselves, because we men did not let them.

I believe that God's truth is with his Highness the Rajah of Burdwan, in a late appeal to Government, on behalf of woman in Bengal, and against polygamy. I thank God for the effects of that, and other accompanying appeals, "deploring enormous abuses of the marriage institution," and asserting "the rights of humanity." Such courageous charity and justice must be acceptable to Him whose name is Truth and Right. Such deeds, like all charity, hide a multitude of sins. Who can tell how many hearts beat with thankfulness for the pitying words of the Rajah's memorial; which justly declares that many Bengali women are "pining away for want of objects on which to place the affections which spontaneously arise in their hearts; or, are betrayed into immorality by the violence of their passions and their defective education." While scattering words like these, men sow the seeds of an immortal memory on earth, and of immortal life beyond it. I trust his Highness will

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continue to urge men to make room for the faculties of woman's nature, and give them a chance to grow.

Let men insult no longer the Creator of woman, by forbidding her to do any thing and every thing that she can do well. We say, in America, Let woman do that, no matter what it be, which she can do well. Can she do it with permanent success? Then it is her right to do it.

Can she instruct the young, and do it happily and well, even in public schools? Let her teach, we say. Can she be a teacher, not only without injury to herself, or her family, but with honor and real gain, both to herself and to them? Let her be a teacher. In fact, the larger part of the public teaching of the young in our common schools, in the New England states of America, has, during the last 12 or 15 years, passed into the hands of women. And most of them are unmarried women. Here is a large class of public benefactors, engaged in a well paid profession; not only supporting themselves in a highly honorable and virtuous independence, but, in larger and larger numbers every year, doing the work of genuine patriotism: doing the highest work assigned to humanity, namely, influencing and moulding character. They educate boys, of course, as well as girls. It is said the boys obey women even better than the girls do, and even as girls obey men. Some women prepare boys, thoroughly, for entering college. Again, thousands of these honorable women, after labouring in their vocation and on salary, all the week, give their services freely on the Sunday, Religion's day, to teach the young religiously. And boys and girls, with no compulsion, but of their own free choice, flock by hundreds of thousands, in town and country, to our Sunday schools, to be taught the morality and the whole life of Jesus; and God's own truth and love. Tell me, why should not your unmarried ones, your virgin widows for example, I do not now say be married—but be educated. Why should they not be teachers, at least in your *zenanas*. The same inherent capacities are theirs, that belong to their sisters in England and America. The Druids and the Druidical, priest-led ancestry of the English, and so of the Americans, propitiated idol deities with human blood. Bengal is not now as bad as that. Then why can you not in Bengal, ere long, surpass the English and Americans in your fidelity to woman's training, and in her true education? You can if you will. It may not be brought to pass in one year, or even in twenty years, but it can be done. Nothing was ever completed without a beginning; and it is your privilege to make the beginning of what you decide to be

a true education for woman in Asia. Remember, for your encouragement, that "Well begun is half done."

I should be able, to-night, to direct the train of thought concerning woman in America, much more to your profit, if some one of you, young men, would rise and tell me how woman lives here in India, and what are her opportunities and aspirations in Bengal. Of this I know too little. I hear of her as a prisoner in the zenana. I read with deep interest all that I find in books, all that I see in newspapers, of Bengalee women, and their homes and their ways of living. Of course I read with interest all the papers say of the wretchedness of your widows, and of their possible re-marriage and salvation. I find it declared in the absolute decrees of justice, of mercy and of God, that no pen-written law, of any book, however sacred, shall lift its voice against the Creator of man and of woman, and say, what God never said, namely, that an innocent virgin shall not be married. We say in America and in England, let the heart of man and of woman be free as God made it, to choose for itself whether it will marry or be single.

In America, as not yet in Bengal, there are many honorable employments open to all women, and single women are universally honored for that private worth which not only "makes the man" but makes the woman too. What might not one woman, or educated widow, accomplish in her own Bengal!—I find it difficult to explain to friends at home, how it happens that the leading reform in this part of the world is the re-marriage of widows. They laugh at me. It would be very hard to excite an interest in America, in behalf of the re-marriage of American widows. So very different, there, are woman's opportunities and her freedom. But, without another word, let me lay briefly before you a statement of what really is the life of woman in America.

A daughter is born in an American city. There is the same joy in the house as if it were a son. As a little girl, her earliest sports naturally differ from those of her brothers. They, being boys, make horses of each other; she runs about as merrily as they do, but not as rudely, with her doll baby in her arms. Some of the sports of girls and boys are the same. Boys drive hoop, and girls drive hoop, along the broad side-walks and over the parks and *maïdawns* of American cities. In the winter, the boys throw balls of snow at each other; so do the girls, in their part of the school compound. Young men skate over ponds and rivers, on upright edges of steel, and young women too skate over the ice, steel-shod. Boys train themselves to shoot at a mark, with bows and

arrows ; and not a few girls, from 15 to 20 years age, are good archers too. In all the public schools for children under seven, the boys and girls sit together in the same classes, just as brothers and sisters sit together, around the breakfast or dinner table, at their several homes. From the age of four to seven years, both sexes study the same books ; and, without distinction of sex, alike learn to read, write and cipher. From seven to the age of sixteen, both sexes attend the higher or grammar schools together, though care is taken that the gentleness of the girls shall not be brought into collision with the rudeness of the boys, by assigning to either sex its own portion of the school building, and its own recreation ground. The experiment is also being made, in some of the newer colleges in America, to continue the well guarded association of the two sexes—in and through a collegiate course : extending the term of study to the age of twenty or twenty-five years. The Honorable Horace Mann, President of Antioch College, Ohio, and whose name almost leads the list of practical educators in the United States, is instructing, in the same halls, young men and young women of adult years, in the highest courses of intellectual discipline. This experiment is new at Antioch College ; where there are, I believe, 1,000 students, and one or two women on its staff of professors. But it has been tried, with fair success, I think, for a quarter of a century, at Oberlin Institute, Ohio, and also at other Institutes of Instruction, in the more western state of Illinois ; and elsewhere. The theory beginning to prevail in America, is, that mind has no sex. There is no sex in souls, and therefore girls shall be as thoroughly educated as boys. Thus, of late years, several Female Medical Colleges have been incorporated ; for example, in Boston and in Philadelphia ; and these Colleges, open only to women, are getting established in other cities. It is thought that none can treat the diseases of women better than female doctors, if well instructed. Midwifery seems destined, in time, to pass into their hands : and already, several energetic and honored women have received diplomas, and write against their names the title of M. D. More than one woman of America, is now perfecting her medical education at the hospitals, and even in the dissecting rooms, of Paris. See, here, an instance of the opportunities and high professional aspirations of woman in these days ?

But let me hasten to examples :—and first tell you of the life and aspirations of that strictly domestic womanhood, which is almost universal in America. I have in

mind a woman who is a member of a happy family in New England. Her school days passed, as I have already described those of her sex, in healthful study and gentle play. Though I remember, as a domestic legend, that one of the boys, her school day companions, was once asked by the teacher, What he was crying for, and replied that That little girl had shaken her fist at him. The energetic girl grew up at home, amidst a happy family of brothers and sisters, free to go and come, free as a bird, a domestic blessing to them all. In the kitchen and in the parlor, at the piano or at meals, up-stairs and down-stairs, she was a helper and a comforter. She made herself, for eight years, the faithful nurse of a sick elder sister, before that sister died. I know not how many years she waited faithfully on her father's most trying infirmities before he died. Her mother was twelve years confined to her bed, before she died : and during that protracted period of watching and nursing, for day and night, most eligible offers of marriage were refused by that heroic heart, on her mother's account. She loved her mother, as it seemed, better than herself. Again for fifteen years, partly coincident with those already mentioned, and partly subsequent to her mother's death, this 'woman in America' did all that a sister could do for a brother ; who died at last of one of the saddest forms of that lingering disease, epilepsy. Thus in serving and nursing her sister, her father, her mother, her brother, this devoted soul has spent the larger part of her life. Free as the air, to go out and to come in, as she pleased, and at all times ; free to marry or remain single, as she pleased,—she has led a secluded life of domestic duty, under the guidance of the Bible and the smile of God. An approving conscience has kept her happy in a life of often painful self-denial for the good of others. She was always cheerful, and is cheerful now ; now that her rich auburn hair has turned white as almond blossoms. She is not sorry that she was never married. The many children of her near relatives are as her own ; and she lives, a benediction to all about her. A dozen homes wait, with doors wide open for her, and each would delight to keep her all the time. She prefers, however, to remain at the homestead where her father and mother and sister and brother lived and died. Nor is she the only unmarried member of that happy household ; a family of which she is the guardian and half director. For, of that circle of brothers and sisters (comfortably wealthy, by their own exertions, as they have ever kept themselves) all have chosen to stay unmarried—with one

single exception, namely, the eldest son. All the rest have lived together as busy Bees, in the house which they knew as children ; in the house of their father.—Such is the life of many a woman in Christian America. Such, as you see, are her home opportunities and liberties, and her sisterly and daughterly aspirations. In all respects she sits or moves among her male relatives, at school, at table, and in times of worship, as an equal among equals. Ah ! Why should these things be all disallowed among you ? and be thought impossible or absurd ?

Many a woman who is a keeper at home, like the one I have just described, has been more widely known than this one, out of her own house, by having early learned to exercise her power of expressing her thoughts and affections *through the pen*. Did time permit, I could speak minutely of Mrs. Harriet Beecher Stowe, whom it has been my privilege to meet in Boston, and who is known to you as the writer of that sadly true book “Uncle Tom’s Cabin,” a work full of the humane spirit of Christianity. She is a thoroughly domestic person. She would never have been known to India, and have elsewhere become, by her writings, the benefactor of millions, had she not been taught, in her girlhood, to express her thoughts easily in writing ; and had she not also been a constant and tireless reader of good books. Why should it not be thus with the daughters of Bengal ? Why not teach them to read and to write good books ? Nothing *pays* so well. There are, in Bengal, as they tell me, 80,000 schools ; such as ought to teach all the people to read. But what have the people to read ? What vernacular works are they reading ? *What books shall this people read*,—is a fearfully important question. Would they might be written by Woman in Bengal ! Would they might come out of the tender and pure, the loving and feeling hearts and minds of educated Bengalee mothers, and sisters and daughters, of the generation that is just being born ! Would that those who are now infants might all be trained to read and write. Would it not add to them fresh loveliness and a new beauty ?—Yea !

* I could speak, as I must not now, of Mrs. Child, a well known American writer ; of Mrs. Sigourney and her books ; of Miss Sedgwick and hers, of Mrs. Hale and hers, and of many a Lucretia Davidson, a Grace Greenwood, and a Fanny Fern.

I have named American women, but England has as many and as good. Female writers live in all Christian lands. I could tell of nigh a dozen, living in America, who are success-

ful Newspaper Editors: and of as many writers of works on science, women who are ornaments of their sex, beloved and honored. But suffice it now to say, that authorship is a field of remunerating and beneficent labor, open to educated woman, all over the world,—and even *in the zenana*. Therefore be it your duty, friends of God and man, to do all you can for female education in Bengal. Let each man of you educate one, and begin to-morrow. You have one or two Bengalee works written by women. Authorship then is native to Bengal:—authorship; which is the giving of one's holiest thoughts to comfort, to cheer and to instruct, in sickness and in health. Authorship, as you see, while it need interfere with no home duty, makes woman a silently ministering angel, far, far beyond the little primal circle of her home. And when, in death, she rests from her labors, her better part, her recorded thoughts and hopes, remain to her children's children. They will be her own and her country's monument and praise for untold ages.

I have spoken of woman in America, unmarried woman, as the cheerful keeper at home, and the sunshine of a whole house. I have spoken of woman as a writer of books: and of woman, in part, as a teacher of the young—an educator. In that connection I might have spoken to you of Miss Catherine Beecher, the elder and never married sister of Mrs. Harriet Beecher Stowe. That elder sister Catherine, did much, as I am told, of the arduous work of preparing six of her brothers for the university. And these six sons of her father, Dr. Lyman Beecher, now in a green old age, are all more or less eminent as religious teachers and moral reformers. Two or three of them are very influential men. Not content with this teaching, Miss Catherine Beecher has been carrying forward, for 10 or 12 years, an immense educational enterprise, for the newer states of her native country; and especially intended for, though not confined to, the people dwelling in the great Mississippi valley, 2,000 miles long, and from 500 to 800 broad. Here it is that Miss Beecher's plans, nobly seconded as they are by male coadjutors, aim to reach and educate more than a million neglected children. I cannot dilate upon this enterprise; though, after having seen her College for preparing teachers, at Milwaukee, in the North Western state of Wisconsin, and, as a traveller through parts of that Mississippi valley, I could easily say of this woman, and in general of woman as an Educator,—more than you would have patience to hear.

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'like that of Miss Alexander and others, is well known in Boston, United States : and long may it be honored, as that of a pioneer in this department of the widening work of womanhood !

Of woman as a public Teacher of Religion, I will only say one word. It is this. When visiting England in the year 1842, and especially London and its neighbourhood, I expressed, to hospitable friends there, a great desire to see and converse with Mrs. Fry. Mrs. Fry, as you are aware, is not now living. She belonged to the Society of Friends, or Quakers ; whose habit is to acknowledge no sex in souls. Let the soul of a true man or woman have a right word to speak, and the Quakers say, " It is from God. It is not of man. Let it be spoken." Thus it became the custom of Mrs. Elizabeth Fry to speak to a crowd of women, when her warm heart drew her to visit the female convicts and their children, in the great London prison, the Old Bailey. She felt strongly moved, as from Heaven, to speak to them ; and so she did speak. She became, from long practice, a preacher of high truth. She often spoke as a religious orator, and her voice, of wonderful sweetness, has melted many a stony heart. Well ; when I said to my friends in London — Pray, let me see, let me hear Mrs. Fry, — they answered by repeating the names of several American women, whom they thought even more eminent as religious teachers. I remember their saying, " Have you seen and heard Mrs. Lucretia Mott," and when I answered No, they laughed, and said, You had better first hear Mrs Mott, and then think about hearing Mrs Fry. This Mrs. Mott I have since heard. She is now far advanced in life, and is still a preacher. And so are younger women, (not all of them belonging to the Society of Friends,) speaking God's truth with persuasive power to crowds of American listeners. Angelina Grimké and her sister are well known. A Miss Brown, whom I have also been privileged to meet, was not long ago, settled in a New York pulpit, over a regular church. But of woman as a preacher and minister of Divine Truth, the present age has less to record than the times of the Apostles, and of Anna the prophetess.

Finally, of woman as a Philanthropist, I must, at the risk of wearying your patient attention, say a closing word. Omitting all mention of the Anti-Slavery cause, and of other great public enterprises that woman aids in America, I have vividly before me now. one, of whose singular success, in benefiting

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the women of America are doing, in the cause of Peace and of Chastity, of the prisoner, the mariner and the orphan. Of the "Martha Washington (the Mother of Washington Association," instituted to aid the wives and children of reformed drunkards, I say nothing. Of many other female societies, of 10, 15, 20 years standing, I say nothing. I will confine myself strictly to a few facts concerning one woman, a Philanthropist, who is just now, or was very lately, in England; and whom I shall call, in blank, Miss D., one of the most shrinkingly modest and retiring and reserved of women. Miss D. is a native of Boston. She commenced when hardly beyond her childhood, teaching a private school and writing and publishing books for children. She was, from the first, a devoted disciple of the Rev. Dr. Channing. During much of the earlier part of her life she was a volunteer laborer in his Sunday School. She seems to have been, if I may so say, born religious; and with an irrepressible desire to do God's will on earth as it is done in heaven. Thanks to faithful parentage, she longed to put forth every faculty in Christian devotion to the good of others. Fourteen or fifteen years ago her attention was providentially, or as men say accidentally, called to the terrible mismanagement of the pauper insane; a class of wretched beings who lay, for the most part, barred up, caged and chained, in the garret and out-buildings of the almshouses and jails of her native state. The proper treatment of mental or brain disease,—that is, with a gentleness even beyond what is due to other diseases, had begun to be understood, but was hardly anywhere put in practice. Miss D. understood this; and, at a time when she had been charged by her physician, on account of weak lungs, to lay aside her habit of visiting the poor at their homes, she happened, (as we say) to hear a remark made, at the door of her Church, that decided the whole after-course of life. The remark was to this effect, viz., that in the East Cambridge Jail, (Cambridge being a suburb of Boston and visible from Miss D.'s windows) were a number of crazy people, not managed as they ought to be, and without a friend to help them. Early in the morning of the day after the remark was heard by Miss D., she was politely admitted as a visitor of the East Cambridge Jail; and departed, after an hour, with the feeling that God, and her master Jesus Christ, had sent her there a messenger of mercy. Reflecting upon what she had seen, she asked herself if it were possible that any other jail or poor house in Massachusetts contained human beings

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of crime, yet associated with criminals ; so capable of cure, yet abandoned as incurable ; so deserving of the highest charities of the sound-minded and the humane, yet so harshly bound with chains, and fed and bedded like the brutes. She was not content with asking *the air* this question. She must go and see for herself. Like the good Samaritan she must come where the sufferer was ; she must go to him and bind up his wounds. Thus she went to the next town, and the next, from day to day. In due time she had visited nearly all the 300 or 400 towns of her native state. I think there was hardly a village poor-house where one or more insane patients were not discovered. And many of them were found to be treated like those at Cambridge : some even more abominably. On her return to Boston, her carefully written journal shewed the appalling condition of little short of four hundred men and women. It was clear that an Asylum ought to be built wherein these scattered wretches could be brought together, under enlightened treatment. The great question now was, how the facts, in her single possession, could be made to build that Asylum. At first, she shrank instinctively from the duty of an appeal to the public, in her own name. She had now come to full womanhood : but she had done good only in private. She could not bear to think of having her name in the newspapers, or of being made a centre of many eyes. She at first invited to her house several friends who were members of the legislature, and before one after another, she laid her journal. They said they would try and see what could be done about it. Weeks passed, however, and nothing was done beyond a little talk. They finally told Miss D. plainly, that nothing would be done, unless she herself, who was the only competent witness of the misery to be healed, would prepare a memorial to the Legislature in her own name. This, she at once decided, that she could not and would not do. Weeks passed. Her dreams, meantime, were haunted night after night, with maniac cries to her,—to her alone, for help. Till, finally, her resolution to avoid publicity gave way. Her light must shine before men. So she wrote out and presented her memorial. And it had its effect. I do not say that an Asylum for the insane would not have been built in Massachusetts without it. There were two or three then existing, such as they were. But they were not sufficient. They were neither intended for paupers, nor for such as could pay next to nothing. Certain it is that more than

her revelation of astounding facts so told upon the public mind, and upon the public purse, that, under God, this single devoted soul was made an important link in the chain of causes, that effected so much for the insane poor of Massachusetts.

That arduous journey through all parts of her own state was too much for Miss D.'s enfeebled frame, and she gratefully accepted a friend's invitation to visit a neighbouring state. On her way through that state's capital city of Newport, and when they were within an hour's ride of the sea-side cottage, where Miss D. was to find rest, it happened that her friend stopped to make some purchases. It also happened that the city jail was near the spot where Miss D. sat in the carriage, waiting for her friend. From the upper windows of the jail she thought she heard a maniac cry. She immediately left the carriage and was admitted to the jail. Presently Miss D. approached the carriage, but not to enter it again. "The God of all mercy has given me work to do," she said to her friend. Remonstrances were kindly but firmly met, and from that hour she began a visitation of the cities and towns of the state of Rhode Island, similar to that which had been accomplished in Massachusetts. Upon that visitation followed a memorial to the Legislature of Rhode Island: and favourable action was taken upon this memorial, which reported facts concerning the condition of the insane, that might have moved hearts of stone. Three or four months journeying from town to town were usually found sufficient for the inspection of one state. And I have only time to add that from that day, fifteen years ago, to this day, Miss D. has travelled, travelled, travelled, all the time, not resting for one single week, until her late journey to England. Nor even in that has she rested from her mission of mercy.

She seems to herself not to have *chosen* that work, so much as the work has chosen her, and called her, as from heaven. And what is the result? It is that her memorials have gone up to more than *seventeen* states of the American Union, and not one has failed of a response. So that now she sees as many as seventeen Asylums, built each in a separate State, and at the public charge, in answer to the call that Mercy's self has made to men through her pen, and by her voice. The least cost of any one of these seventeen Asylums,* I am told, is 130,000 dollars or Rs. 260,000. Besides which a bill has twice, nearly passed the General Con-

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equivalent in money—two crores of rupees,—are soon, I hope, to be appropriated to the care and cure of all insane persons, who shall hereafter put themselves under hospital treatment, in the newly formed States. See, here, what one woman can do, for God and for humanity,—as a true and wise Philanthropist!

“My friends, we are born into an age of Revolutions. Night is revolving into day. The darkness is passing, by revolution into sun-light. The revolution of the earth on its axis can be stopped, sooner and easier, than the revolution of opinion, and the progress of love and truth. God has said “Light be!” and light is come! The light of Christ, as he went about doing good, is destined every where to give liberty to the captives of ignorance and oppression, and to open the prison doors to them that are bound. See what a change is already come, where it is free to come! Instead of the old universal maxim Might shall be right; We turn the inverted world upside down, and say, Only right shall be might. Like a soul kindled to life under the ribs of death, Justice has come to life, and Barbarism yields to her. The brute nature in man is not much longer to be uppermost. A religion of confidence and truth between man and man is come to all nations. Religion based on the exceeding worth of a mind; the value of a soul; the essential greatness of a human heart immortal. We have now, for the first time, a religion sustained by the wholly new principle, as true as new, that the moral and spiritual elements are the same in all men; and the same (not in degree but in kind) in man as in God. Goodness is goodness, the same on earth as in heaven.—With or without high culture, we can all see and hear this truth, and work for woman, by its light. Besides, we have *all* of us, whether men or women, *the same elements* of thought and language, imagination, reason and memory; the same love of home and country; the same sense of sublimity, of duty, and of prayer. In all is seen the elemental love of goodness and of doing good, the love of right, the love of God. These and many more are, in capacity, God’s equal gifts to every man. They are man’s in the mere fact of his manhood. They are equally the capacities of every woman: and hers in the fact of her womanhood.

Be it our special work, as men and brothers, and the children of One Father, to see that woman shall possess her faculties and divine powers, not in mere latent capacity, but in actual and glorious development. The world’s movement

beginning in America : where every social institution of the past is brought under free discussion and amendment. Passing over from America, it has also affected England : and is not to rest until it has encircled the world. I close with a single sentence that bespeaks English opinion on this great subject. You will find it in a late number of the *Friend of India*, as quoted from the *Christian Times* of the 22nd of August last. The article is entitled "The Crimean Sisterhood," and refers of course to what was done by Florence Nightingale, and her sisters in toil. The words are these : "Woman's mission is no longer to be limited by the lesser conventionalities of every-day life, but, while her chaste and gentle dignity is kept sacred in every walk of duty,—paths as yet scarcely trodden are hereafter to be opened to her, and public opinion will henceforth beckon her onward to more arduous enterprises ; and raise around her footsteps a rampart of defence, to protect her always against the slightest approach of insult, of levity, or of dishonor."

APPENDIX.

At the conclusion of a prayer, by the Rev. Mr. Hinde, the colors were presented to the 3rd European Regiment in India, by Major. Wm. Anson with the following address :—

COLONEL RIDDELL.

I have accepted with pleasure the opportunity which has been afforded me of presenting to the 3rd European Regiment their colors, and it is a gratifying circumstance to me to be enabled to offer to a body of officers and men who have chosen this service at their hope of a future glorious career, the Standards which will encourage them in time of danger and of difficulty, and which will ever remind them of the important duties they have undertaken for their country and sovereign.

That they will be eventually emblazoned with the names of the scenes of action in which they may have been engaged I have no doubt, but my hopes are for the blessings of peace, and that they will ever be equally deserving of honour and reward. A emblem of a regiment distinguished for its discipline and good conduct.

May all powerful and all merciful Providence constantly preserve these standards, and the officers and men serving under them, with his special favor and protection."

To the above address Colonel Riddell replied in the following

Maj. ANSON,

It now becomes the pleasing part of my duty on this occasion to speak for you in behalf of the officers and men of the 3rd European Regiment, our grateful and heartfelt thanks for the great honor you have now conferred, in presenting their colors; colors which will henceforward be guarded by us most carefully and zealously, and our lives if necessary. The interest shown by you on the present occasion, and generally by our countrywomen, in all concerning the army, following the noble example of our beloved and revered sovereign Queen Victoria, forms one of the greatest incentives to deeds of valor and glory, and I trust that whenever opportunity offers of our being called into active service, that the conduct of the 3rd European Regiment will ever be such as to ensure the now maiden folds of their banners being adorned with the names of many brilliant achievements.

(Calcutta) "Englishman" of January 16, 1857.]

1875.

The Publications

OF THE

CALCUTTA MISSION.

The Mission has six departments ; namely :—

- (1.) Its Schools (employing 27 salaried teachers) in Calcutta, Salem and Secunderabad.
- (2.) Preaching and Lecturing in different parts of India.
- (3.) The general Newspaper Press.
- (4.) Its work in the Temperance Cause.
- (5.) Its own freely-distributed Tracts, and the sale and distribution of Books.
- (6.) An extended postal Correspondence.

Total number of our pupils, male and female, in Calcutta, 3,486.

During twenty years we have printed one hundred tracts, lectures, &c ; of which eighty-one are original and from the pen of the Missionary ; and nineteen (marked in the list with an asterisk) are Bengali and Tamil translations, by native gentlemen ; or reprints of American tracts and sermons. They give a total of pages 2,360,491 ; nearly all gone,—given away to inquirers.

No.	DATE.	1855.	No. of Pages.
1	Sept.	... Manual of Prayer and Praise, (Liturgy. 50 copies, 52 pages) ..	2,600
2	"	... 'Righteousness first' or 'Christianity as God's righteousness' ..	3,300
3	Oct.	... 'Christianity in the words of Christ' (a tract) ...	2,190
4	Nov.	... Discourse on the death of Hon. Abbott Lawrence ...	14,000
5	"	... Circular Letter to Christians of other denominations ...	990
6	Dec.	... 'Prayers for the Christian Life' (a tract) ...	3,000
1856.			
7	Jan.	... 'Unitarianism and its progress in America,' (Lecture)†	21,350
8	"	... First Half-yearly Report ...	8,000
9	Feb.	... 'Christian Liberty ; Assent and Dissent,' (Lecture)	21,350
10	"	... 'Unitarian view of Christ,' (Lecture) ..	19,325
11	March	... 'The Divine Unity, absolute,' (Lecture) ...	24,400
12	"	... 'The Holy Ghost, God's Power and Love,' (Lecture)	24,400
13	April	... 'The Atonement, The Prodigal's return' (Lecture)	22,875
14	"	... 'Simplicity of the Creed of Christ,' (Lecture) ...	10,775
15	May	... 'Human Brotherhood, the true Church,' (Lecture)	39,400
16	"	... 'Sin ; voluntary, never inherited,' (Lecture) ...	28,975
17	June	... 'Christ our Lord, God's image and fulness in Man,' (Lecture)	24,400

1866.—(Continued.)			No. of Pages.
... Bengali translation of Prayers for the Christian life, by Baboo R. D. Halder, with a preface of his own*	...	...	11,200
... 'Perseverance, or Pizarro's Faith,' (Lecture)	...	...	22 875
... 'The True Religion of Nature,' (Discourse)	...	...	9 600
... 'The Temperance Movement,' issued and printed by the Bethune Society, (Lecture)	...	...	7 000
... Third Half-yearly Report ..	...	...	6,000

1857.

... A Child's Prayers, Morning and Evening, (in Bengali)*	...	50)
... To the Young Men's Literary Association, Bhowanipore, a Lecture on 'Woman, in America and in Bengal'	...	31,200
... 'A Visit to Madras,' a Lecture to the Young Men's Literary Association, Bhowanipore ..	...	29,110
... 'One hundred Scriptural Arguments for Unitarian Christianity' revised and reprinted, with a 'Declaration of Opinion'*	...	8,000
... A Declaration of Opinion made in October 1853 by the American Unitarian Association*	...	1,000
... First Lecture of Mr. Dall's 2nd Winter Course; On St. John's Proem, 'The Word was God'	...	22,190
... 'The Temperance Movement in Modern times'; issued by the Unitarian Society, (Lecture)	...	28,950
... The Lord's Prayer in Bengali,* (on cards)	...	1,000
... No. 2, of Mr. Dall's 2nd Course, 'Christ's Word our only Creed'	...	22 190
... No. 3, of the same; 'The Childhood of Jesus'	...	32 870
... No. 4, 'Christ's Ideal of Manhood'	...	19 030
... No. 5, 'Christ's Doctrine of Forgiveness of Sins'	...	21,220
... No. 6, 'Repentance and Faith'	...	20,860
... No. 7, 'God's Inspiration of Men and of Books'	...	17,390
... To the Jonye Training School, on Complete Education, (Printed by that School)	...	8,180
... To the Hindu Metropolitan College, (an address)	...	6,000
... No. 8, of Mr. Dall's 2nd Course; 'The Inspiration of the Bible'	...	17 300
... No. 8, (2nd part) of 'The Inspiration of the Bible'	...	5,000
... Memoir of the Unitarian Mission from 1821 to 1828, entitled 'An Appendix, &c' (condensed and reprinted)*	...	21,696
... No. 9, of the Second Course, (part first) 'Salvation by Christ.'	...	5,000
... Fourth Half-yearly Report	...	7,200
... Account of the 'Government Wards' Institution	...	9,600
... No. 9, of the Second Course (part second), 'Salvation by Christ'	...	6,000
... Juddoo's Triumph,' Tract by Philip J. C. Gangooly*	...	12,000
... Dr. Lant Carpenter's sermon on the Life and Death of Ram-Mohun Roy' (reprint)*	...	14,700
... Appeal to friends for pecuniary aid, (a letter)	...	750

1858.

... Six Morning and Evening Prayers and Hymns*	...	16,000
... Fifth Half-yearly Report	...	13,050
... Appendix to the foregoing	...	3,110
... 'The Baptism of Repentance,' (a hymn, printed freely by the Baptist Mission Press)	...	1,100
... Pope's Universal Prayer, (printed by request of the son of Ram Mohun Roy, and at his charge)*	...	1,000
... 'True Patriotism in Bengal,' (a lecture given at Chinsurah to the Bidotshahitsee Shova, who paid for printing it)	...	25,000
... The same re-printed in the "Englishman"	...	30,000

1858.—(Continued.)			No. of Pages
61	June	... Extracts from 'Ram Mohun Roy's appeals in behalf of 'The Precepts of Jesus'; with a biographical sketch ..	6,0
62	July.	... 'Precepts of Jesus,' (sixty pages of the New Testament,) selected by Ram Mohun Roy. This edition was paid for, 300 Rupees, by 4 Hindoo gentlemen*	64,0
63	"	... On Complete Education; given at Goberdanga and paid for by the Zemindar ..	13,8
64	Aug.	... Sixth Half-yearly Report ..	10,5
65	Sept.	... Memoir of Ram Mohun Roy, (fragments of, given to the 3 Daily Newspapers) ..	16,0
66	"	... Causes of the partial success of the Government Art School (letter) ..	7,80

1859.

67	Feb.	.. Seventh Half-yearly Report ..	9,80
68	June	.. 'A plan of Life' Lecture (pamphlets and the newspaper) ..	58,00
69	Dec.	.. 'Precepts of Jesus,' (in good Bengali by Baboo R. D. Halder)—with notes selected from Norton, Livermore and others,—* 180 pages—500 copies ..	20,0

1860.

70	Feb.	... Eighth Half-yearly Report ..	13,8
71	June	.. 'The Unitarian Name', * True Unity, (re-print) ..	8,5
72	July	... 'Religion and Morality,' * (re-print) ..	3,0
73	Aug.	.. 'The immortal tendencies of the common doctrine of the Vicarious Atonement,' * (re-print) ..	3,3
74	Sept.	... 'Use and meaning of the terms Devil and Satan in Scripture' * (re-printed—by request and at cost of W. T. Jr., of our Committee, —like the three preceding sermons, from a vol. by our too early departed brother of Tennessee, Rev. Charles M. Taggart) ..	6,5
75	Nov.	.. Ninth Report of the Mission (<i>annual</i> reports now) ..	11,7
76	Dec.	... Appendix to the Ninth Report ..	1,5

1861.

77	Jan.	... Teoshar Bindoo Hymns and Songs; compiled by our native bond master, Mr. Singhee* ..	18,00
78	Feb.	... Theodore Parker's Hymn to Jesus, 500 copies ..	50
79	Mar.	... Lecture on The Laws of True Life, printed by the Mullick Family Club ..	11,0

[In 1862-3 Mr. Dall was in America.]

1864.

80	Feb.	.. Lecture to the Bratri Somaj, Burdwan, on Life and its Elements; printed by them ..	7,5
81	Feb.	... Lecture at Burdwan, on The war in America. (500 copies) .. [Suspension of tract printing, till the tracts on hand should be distributed—content with frequent contributions to the Newspapers, <i>Englishman</i> , <i>Daily News</i> , <i>Mirror</i> , &c. Mr. Dall has, in his 20 years, contributed not less than 200 articles, letters, reviews, &c., to the Calcutta Press.]	12,5
82	Dec.	... Eleventh Report of the mission, 2 pages, 300 copies .. N B—From his arrival in India (1855) Mr. Dall has, until recently, sent home fortnightly letters; extracts from which	

DATE.		1869.	No. of Pages.
Jan.	... Lecture; Temperance in America since the close of the War,—given in the theatre of Fort William, Calcutta. In the <i>Daily News</i> 1,500 copies, and in pamphlet, 500 copies ...		20,000
Mar.	... A tract on Our duty and opportunity in India; written in Boston.		
Nov.	... The Bethune Society's opening lecture, 'The Bengali in London', 18 pages—700 copies ...		12,600
Dec.	... Twenty-five letters to 'The Englishman,' from Egypt, the Holy Land, Turkey, &c., seven of which were studies of the then newly opened Canal crossing the Isthmus of Suez. Some 1,600 copies appeared in that Journal, pp. ... These letters appeared afterwards as a book entitled "Calcutta to London by the Suez Canal," 300 pp., 500 copies, sold for the benefit of the Mission ...		480,000 150,000
1871.			
April	... 'The Everliving Truth'; or, Essence of Christianity; drawn, by permission, from Rev. John James Tayler's work on the Fourth Gospel—a tract of 30 pp., 500 copies *		15,000
May	... 'The Words and Deeds of Jesus, as I now understand him,' No. 1,—14 pages, 500 copies ...		7,000
Dec.	... A lecture, given at Baranagore, on 'The Rajah Rammohun Roy', 17 pp., 600 copies ...		10,200
1873.			
Feb.	... A Review of 'Siamese Buddhism'; (Alabaster's) two articles published only in the <i>Englishman</i> ...		20,000
Sept.	... 'Theism' No. I its Gospel principles, in sixteen questions answered, 18 pp., 500 copies ...		9,000
Dec.	... 'Theism'—a 2nd edition, 500 copies ...		9,000
"	... Lecture on 'The Theist's Creed' (no creed but a cry) opening the course of Baboo K. C. Sen's Society of Theistic Friends. (Keshub Babu himself presiding, 500 copies, 27 pp. ...		13,500
1873.			
Jan.	... The Lords' Prayer (analysed) as a Declaration of Faith, 6 pp., 500 copies ...		3,000
Sept.	... A new Hymn Book, "Sacred Songs, for use in Schools" (partly original and adapted to a few familiar tunes, 29 pp., 500 copies) ...		41,500
Oct.	... A 2nd edition, ditto ...		41,500
Nov.	... "Mental Independence in India, Rammohun Roy and Appa Cooti Moodelliar" (i.e., Wm. Roberts, Senior), a lecture given at Baranagore. Printed (in summary) in the <i>Daily News</i> , 1,700 copies and in pamphlet 7 pages, 500 copies ...		15,400
Dec.	... "The Natural Foundation of all Religion." A Lecture given at Baranagore As printed in full in the <i>Daily News</i> . 24 pages; 1,700 copies, and in pamphlet 300 copies ...		48,000
1874.			
Jan.	... "Natural Foundation of all Religion." A 2nd edition at Wymar's Press. 24 pages; 500 copies ...		12,000
June	... A Lecture, "the Brahmoo Samaj of India, led by Babu Keshub Chunder Sen, with extracts from his original sources, &c."		

No.	Date.	1855.	No. of Pages.
99	Jan.	"Theism No. 1; Sixteen questions answered"; [(1.) Who is God? (2.) How is God our Father? (3.) How is Man our Brother? (4.) How is Jesus our Guide? and so on.] translated, <i>proprio motu</i> , by Joshua Anthony Paul of Salem, into the chief language of Southern India, <i>Tamil</i> , and printed at Madras. 19 pages; 500 copies ...	9,500
100	Feb.	... A Pamphlet:—"What Jesus said; and all he said; according to Mark"—with thirteen 'Queries' as to certain popular dogmas taught in his name. Its motto, "God's Righteousness the pure theism of Jesus". 59 pages; 500 copies ...	29,500
101	March	... Theism No. II.—What is Prayer? What is Conscience? &c. The Kingdom of God, Heart, Soul, Mind & Will; the keys of the kingdom, Love, Faith, Knowledge and Strength, 43 pages,—800 copies ...	31,400
			Total No. of Pages 2,360 191

N. B.—The chief work of the mission has followed the clear spiritual insight of a man deeply loved and trusted by all who knew him, the late Rev. John James Tayler, the colleague of Martineau.

His letter, dated 16th July 1861, is as follows:—

"MY DEAR MR. DALL,

*** "My conversations with you have decidedly confirmed me in the view that—considering the divisions and jealousies which subsist among Christian churches and sects, and the moral corruption and torpor of the native population,—the best mode of promoting the final evangelization of India is,—not so much to aim at cases of individual profession (attested, it may be, by the outward ceremony of Baptism) which must have the effect of isolating the individual and intercepting his moral influence on his countrymen,—as through the establishment of schools animated by the Christian spirit. This will form in the rising generation, new habits of thought and life, and lay the foundation broad and deep and strong, for a more general renovation of the entire race, and for a wise assumption, at no very distant day, if such efforts be strenuously persisted in, not only of the Christian profession, but also of the Christian life." I cannot but think therefore that you are taking the right course in devoting the main strength of your mission to the extension and perfection of Native schools... I have reason to know, from the best authority, that your labours in this direction have met with strong approval from a very impartial quarter—the present Bishop of Calcutta. May God direct and help you, my dear friend, in the good work to which with so much energy and self-sacrifice you are now devoting yourself. I believe it to be an eminently Christian work. My best wishes are with you in prosecuting it. So far as I can aid you in it, you may rely on the sympathy and support of your affectionate friend and brother,

JOHN JAMES TAYLER."

We have now in Calcutta four daily schools, two for boys and two for girls; (chiefly Hindus with a few Moslems and Christians,) numbering 520 pupils.

Note.—With a few exceptions, 15 pages give about the average size of the above 101 lectures, tracts, &c., the cost of which, at 1½ Rs. or 75 cents a page, for 300 copies, has always been met in India, and often by Hindoos.

REV. C. H. A. DALL, M. A., in account current with the American
Unitarian Association and the Mission in India.



